Fosforos:
Study on the Being & Essence of Satan
and on the Occult Philosophy
in Six Parts

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ACKNOWLEDGMENTS

Ten years have passed since the first edition of Fosforos, and much has happened in that time. While my work back then was done in almost complete spiritual isolation, I have now had the opportunity to work with many intelligent, empathetic, and devoted individuals to bring this English edition to life. I would like to thank my brothers in and about the Star of Azazel and Ixaxaar, who published the original version of Fosforos a decade ago and who, like the Star of Azazel, has come a long way since. I also owe my gratitude to Matthew Wightman who performed the editing work on this English translation. He has been a great help in correcting the language and making it more understandable, and it is my own fault completely that there necessarily remains difficulty in this book’s phraseology and that some nuances are lost in translation. Nevertheless, I believe what we have made here is meaningful and therefore lasting.

Johannes Nefastos, May 2012
FOR THE READER

This is a difficult, irritating book. It demands from its reader both patience and the will to understand contrary points of view: contrary to one's own views and even views paradoxical in themselves. This is what is required of those seeking the quintessence of different philosophies. Such a search cannot be avoided if we want to form an unbiased worldview. To read this book with an open mind demands that we give up our assumptions.

The six parts, or books, of *Fosforos* are presented in chronological order: beginning with the doctrine of absolute unity, then to the ultimate question of evil within that unity, and following these fundamental theses, on to the practical uses of the newly formed worldview. The focus of the first part is on God, the second on Satan, the third on death, the fourth on magic, the fifth on symbolic themes, and the sixth on ritual application. They can be read in any order depending on the reader's preference. The commentary on the text, given in the form of footnotes, is the so-called seventh part of *Fosforos*, permeating the others. The reader shall note that I have intentionally left out citations of the English sources quoted, feeling such a thing unnecessary and even intrusive to this kind of un-academic, partly archaic form of presentation.

At the end of the book there are two appendices. The first of these is a description of the model of seven principles used in the text. The second is a short presentation of the postmortem states of the human soul, given as a necessary supplement to *Necrosophia* whose logic is based on these occult views about the afterlife states.

Let us now, dear reader, step into these labyrinths of mind and magic with a clear head, and a clearer objective: the search for truth and truth alone. For if we do so, no harm can come to us, nor an inadequate presentation hinder us, and if there is anything at all to be gained by finding our way through these obscure passages, it will be ours in love and understanding.
Part 1

Polyharmonia
The Philosophy of Oneness

Prologue
The things forgotten of which an understanding would greatly benefit our age:
1) Unity and oneness of all.
2) Sameness of spirit and matter, leading towards universal pantheism.
3) Importance of the unification of opposites – of intelligence and love, strength and serenity – in one’s personal life.

These all clearly belong to a single realization, which if actualized would be a portal to spirituality at last, away from idolatry, selfishness, and the tyranny of intellectualism as an end in itself.

Dear reader, you who love truth; read what I have written and judge gently.
If you find truth in the words, then they have their origin in Spirit, in the Silent Speaker of Nature; but if you find lies and fantasy, then they are the delusion of my own mind and derive from pride and blindness.

What I have written, I have written concerning practice and not dry and fruitless intellectualism, and therefore this work does not strive as much towards the perfection of form as towards a purity of essence, and the reader will do wisely if he directs attention to the internal contents instead of the deficiency of the external shell.
Chapter I

1. There is one all-encompassing cosmos, the existence of which is certain, eternal, and unconditional – of this there can be no doubt.¹

2. Because it remains and does not change, oneness must be in a constant state of balance. Oneness, without anything external to it, must be unchanging in its basic being. Consisting of and having in itself the causes of change – laws – or rather the Reason that is their essence, oneness is the background against which that Reason acts and defines its action. Therefore, it cannot be changed by that action without the laws themselves changing, which in turn would be in contradiction to their own basic being. If such were the case there could be nothing perceptible.²

3. However, since the harmony in this unity can act as a foundation for the laws that govern existence and manifestation, it cannot be in contradiction with them. Therefore, in unity, as in everything that exists below it and in multiplicity – in other words, that which is inside of it in a fragmented and crystallized form, both in the spiritual and in the physical worlds – there must exist the same degree of opposite forces, polarities that together are perfectly neutral from the viewpoint of the whole.³

4. Because the polarities manifesting in this unity are therefore bound to constant balance, it is understandable that from the viewpoint of the great whole no progress or regress, victory or defeat, are possible other than as an apparent phenomenon and, therefore, as a movement of force into and away from the line of sight of the observer, but not away from the world. Such a movement originates in that part of the whole which we have not yet understood and thus is not conjured up from nothingness.⁴

¹ A similar presentation of this truth can be found in the so-called 'Melissos fragments' that have remained of the work Of Nature and Being. For the sake of comparison, quotations from Melissos' text are given in the footnotes. Of course, the same basic monistic or monadic principles are found widely, for they represent a universal ontological truth that is not bound to culture. For example, the Neo-Platonic tradition and the metaphysical representations of Leibniz and Spinoza offer the reader a view into this particular doctrine.

² "Since then it did not come into being but is, it always was and always will be, and has neither beginning nor end, but is infinite. For if it had come into existence it would have had a beginning (for that which once came into existence would have a beginning) and an end (for that which once came into existence would come to an end); if it neither had a beginning nor came to an end, it always was and always will be; it has not beginning or end; but it is impossible that anything which is not the whole should always exist." – ibid.

³ "Nor does it move, for it has nowhere to go, since it is full; for if there were a void it could go into the void, but since there is no void it has nowhere to go to. It could not be rare and dense, for it is not possible for the rare to be as full as the dense, but the rare is already more empty than the dense." – ibid.

⁴ "And it is impossible for its order to change, for the order existing before does not perish, nor does another which did not exist come into being, and since nothing is added to it or subtracted from it or made different, how could any of the things that are change their order? But if anything became different, its order would already have been changed." – ibid.
5. In light of this, it is clear that what the religions teach cannot be true: that one must choose a side, good or evil. For good is derived from evil and vice versa, the balance of which cannot be shaken for a moment. Therefore, every action has its invisible cause in its opposite, and in the same way it causes the multiplication of its opposite, and so on.\(^5\)

6. Two separated from each other cannot exist. If they could, then our unity separate from otherness would be, for us, the only unity, making the other a completely non-existent reality. If the other were unobservable for the concrete, intellectual, and spiritual senses, it could not be counted as existent. On this absolute foundation our doctrine is built, and its philosophy consists only of derivations of this one idea in its different forms, out of which the moral form is no less exact than a purely physiological or mathematical one.\(^6\)

* * *

Matter over the fundamental unity is divided into many interlocking sheaths just like the planetary sediments. All of these have their own essential form and manner of vibration. Vibration – movement, warmth, electricity, energy – is life, its first and final manifestation. Everything that lives is dynamic. Only death – as an abstraction, for it cannot exist in any other way – is without movement.\(^7\)

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\(^5\) This point is dangerous if seen superficially, that is, in a person-centered way. Metaphysics is true on a super-temporal plane and its objects of perception are the first emanations of the Absolute. The Absolute has “the right” to act in a holistic way, it being, so to speak, the holistic being; but a being that is time-bound and personified does not have the same possibility. The first law of life is dynamism, and dynamism necessarily needs a direction. In the world of action we are bound to the search for meaning, although being in itself is already in the center of meaning. The real cosmos is unmoving and “Good” in itself (uncreated and without becoming), but all creation – all movement – and all actions are always towards good (in other words, towards ending, for when approaching the Absolute movement it gets closer to the destruction of its own dynamism). Therefore, that which is evil is unconscious goodness, but for the beings who in themselves are processes of perception and cognition the difference is still a vital one.

\(^6\) “If it were not one, it would be bounded by something else. And if it is infinite, it is one; for if being were two, both parts could not be infinite, but each would be limited by the other.” – Of Nature and Being.

\(^7\) One will note that the two possible ways of understanding death both paint an equally positive picture. When death is thought of as a temporal reality, it is only one form of dynamism and belongs to the circle of life itself, meaning the change of form and the preservation of energy (and the consciousness upheld by that energy). Therefore, physical death means movement, change, and reformation of a crystallized form, reflected according to the law of the paradox to the opposite of its original archetypical form – inertia. But this inertia of an abstract death is again dual and both of its interpretations positive: first, in its journey downwards it, in relation to the absolute light, forms the veil of \textit{maya}, with which methods this force of inertia will give birth to friction, out of which the fire of consciousness flashes and without which the consciousness could not manifest. Second, in its journey upwards, death will come to mean the return to the perfection of the uncreated, a gradual stepping towards a nirvanic state. Thus, there is nothing negative in death itself, neither in lower nor higher levels. Negative realities associated with it (violence, sickness, suffering) are negative for secondary reasons, not in connection with the nature of death itself, which is sacred. Although Bailey says that sickness represents gradual death, the reason for this gradual manifestation in the tools of action of the individual whole is in reality always a wrongly divided magnetism (“\textit{karma}”). In a purified nature, death does not cause nor presume suffering.
Perfect movement is impossible, for movement requires a countering object. Perfect inertia is equally impossible in the manifested world, for it is the same as emptiness (non-existence). Therefore, everything that lives and exists is a combination of these two, the non-manifested unconditioned movement and the perfect immobility. To the extent being approaches perfect movement it moves away from matter causing friction. The more material an object is, the more lifeless and slow it is. The most material being is the most form-bound and slow.

Souls, whether they are bodily or not, have only a single sense – that is, the sense of affinity; in other words, the sense of sameness. To describe it materially, sameness consists of harmoniously vibrating fields of force. Of these, the faster ones are closer to the level of pure light, are less corporeal, and thus farther away from time. They live in a rarer space than densely crystallized slow souls. Cosmos is formed out of vibration in such a way that the Divine Thought, focusing evermore on a denser and formally readier state, creates matter by continually thickening the spirit. The first thought is the first state of matter, for it is the first geometrical pattern – in other words, a form. From this first form – which is wholly abstract of course, but can be symbolized by a triangle – are built more complex forms. Out of each of these, even more complex forms are constructed, and onwards. Each subsequent state is more material and time-bound than the last. Scientists will recognize this doctrine of emanation as being in agreement with and having explanatory power over the theory of the Big Bang.

Chapter II

It is puzzling to observe how in modern times, when individuality and an intellectualized manner of viewing the world have taken the place of emotionally based beliefs, that there is still scant interest in studying the mysteries of spirit and life, matter and death – the fundamental truths. So easily do lazy people say: “Why think when we cannot know after all?” Yet, with the help of logic and research, it would not demand a huge effort to realize that the fundamentals of spirit conform to laws, just as can be seen in the ever-specializing fields of science. Matter and life will be the focus of this chapter, as the foundation for a doctrine that withdraws from modern society’s understanding of these subjects and which participates in their realization universally.

We claim that 1) the spirit exists as the all-encompassing meaning, the impersonal Divinity; 2) this spirit is one with matter, and matter and spirit
are in reality the one and only absolute essence out of which everything is built, on its own terms; 3) there exist laws and forces, which are both conscious and ruled by logical formulae and of whose plans the cosmos is wrought, and 4) of these are derived all smaller and separated phenomena and laws – physical, emotional, as well as mental; furthermore, 5) the potentiality of consciousness to adapt to the universe is much greater than its actuality in the average human being of our times, and 6) this consciousness is not first and foremost dependent on the forms of matter – brain tissue for example – but, on the contrary, this particular consciousness itself forms the brain matter as its own reflection, and as an instrument of its own action (from which are derived many apparent congruities in the action of consciousness and the brain); therefore, 7) matter understood as the leader and not as the follower is absurd, an illusion created by wrong thinking. Just as everything presumed concrete is not concrete in the absolute and the phenomenal is noumenal in the true universe of meanings, the more complex forms are in themselves collections of basic forms apparently joined together, having been born and existing in that part of our consciousness that in itself is temporal and mortal. However, there also exists a real consciousness that is temporal and free of delusions.

The fact that something exists gives us certainty that that which exists is wholly reasonable, for our own reason has been woven together according to that which is reasonable in the world and not the other way around. The fact that we even perceive something means that we are not separated from the object of our perception, for perception is unity, the existence of the object in the subject. Therefore, everything appearing concrete is actually our own internal perception, and the words of Descartes can be corrected to form “there is a thought, therefore something is.” For where does the self reside, and what is it? The thinker is an observer, the thinker is the actor, the thinker is the measure of everything that exists. This is the real meaning behind that particular axiom of Protagoras. The thinker is not only a processor of opposites and theses and an answer producing automaton, but also the center of thoughts and (by the centrifugal and centripetal forces) a magnetically limited vortex in that mental space wherein ideas meet.

Coarse substance called matter is only the last process of crystallization of a universal life. Soul is a higher level of the same essence, and spirit is the point of beginning out of which and in which everything is, has been, and will be. We can accept the notion that there is no spirit but only matter, but only if the multiplicity and depth of this matter is admitted. Even more easily can we accept the thought that matter does not exist and that everything is spirit. How we chose to name things, as matter or spirit, is of secondary importance.
Chapter III

Neither our world nor our selves are what we think them to be, the thoughts of everyday life or the philosophers' schematic propositions. Our worlds, of which there are many, form the edges of one whole reality like the edges of a prism. These worlds are infinitely greater in their multidimensional depth and at the same time infinitely clearer and more alive than we can imagine so that what is usually called life and its joys or happiness are like a withering grey shadow in the corner of true existence. Our colors and shapes, thoughts, senses and cultures, whole epochs filled with human lives and the multiplicities of life, our knowledge and sciences, arts, religions, and even the presumptions that lay at the bottom of the human mind comprising the basic formulae for the understanding of our world – all of these are only reflections, pale and joyless sentiments from the vast, unmoving forms of reality that rest on the velvet of silence, filling spaces inside of them, forging meaning for human life, for the destinies of peoples and planets, for the rise and fall of galaxies formed by living and conscious spirits, as well as for the multiplicity of life inside a water drop.

In that which is itself so unconditioned, clear through and through in the non-existence (mutual presence) of opposites, lies the only permanent truth for understanding. This understanding will become a key for any problems concerning forms and consciousness, since their principle of action is to unite the apparently separated aspects of the one being. There are many crossroads along the way leading towards the one goal. These crossings of the path with itself are the meeting points of the serpents of the Caduceus at the point of the third and innermost serpent. Out of these harmoniously influencing wave lines of opposite forces are born the rise and fall of times and tides, spirit and matter, consciousness and unconsciousness, nourishment and digestion, vivification and mortification, creation and destruction, that together are one. From these crossroads derives the apparent disharmony that is present in the goals of different intersections: in the process of individuation and on the other hand in the emphasis of love and sacrifice. In reality there exists no disharmony in the interconnection of these. Individualism emphasized by contemporary Satanists goes along the same path as the self-sacrifice of the real Christians (by which I do not mean the members of congregations).

What is this sacrifice? What in reality is meant by submission? It is precisely finding one's own individuality, to travel one's own path. True heroes who live and die for their ideals die for their own souls and for their own path because their path and souls are so much more their selves than the delusional body whose liquids and steams are so easily influenced here and there, or the psyche
connected to the collective unconscious. To step beyond one's borders, one's own body, psyche, and finally one's own intellectual consciousness, is to be born into the spirit - "born anew from above." To assume humans to be just advanced animals among other creatures reacting solely to impulses of perception is a correct view only when concerning great masses of people - but to insist that this is the final evolutionary step of humanity, that unconscious or conscious hedonism and selfishness would determine our limits ad infinitum, is wrong. A ciliate relying on its ability to touch can in time develop into an animal able to see, whose world will be very different from the creature whence it evolved. In the same way, a future human developing a Spiritual Eye will sense the world from a different perspective than a modern human. It should be noted that this spiritual perception is not some "clairvoyance" so carelessly emphasized by the neo-occultists, meaning that we would perceive new nuances in our old world. This kind of perception is less important when compared to the new ideal of humanity awakened by spiritual rebirth. I am not talking about a racial change, for matter will always follow thought and not the other way around. Attempts to refine the soul from the outside are doomed to collapse sooner or later, and world reformers will systematically fail until they understand the true formula of creation (i.e. emanation).

How does it work, then? Light that fills the spheres of time and space is like a liquid running through the celestial spheres. After filling the first sphere it is cast into the next one, as soon as the essence from the first has been extracted. Following this formula it connects the second, third, fourth and so on all the way to the ninth, giving birth to the reflection of its perfection in the tenth. This tenth is man, at first heavenly, then the one born on earth, the one whose two hands are made to bind and to release, to receive and to share. These two are the two pentagrams formed twice by the five fingers of both hands: the one ascending towards the heavens and the one descending; the bright morning star and the one falling to the earth. The one who talks about seeing differences and choosing between the Right Hand Path and the Left Hand Path is not a real philosopher - even less a true occultist - for harmony exists in the synthesis, wisdom in the perception of the whole, beyond morality, in doing what is right.

And this is so only in relation to the perception of the actions on the surface. The lives of animal-like humans, animals, and all lower kingdoms of nature also act in a continuous connection to the uncreated. If we could only see, we would understand that causality exists nowhere else than in the instruments and ways of perception of our limited actions. Nevertheless, in their own sphere time and its absolute logic are an unconditioned and omnipotent force.
Chapter IV

Battle and struggle belong to the basic concepts of religion: good against evil, knowledge against ignorance, and faith against doubt. And not just of religion. Within almost every worldview is a notion of active acceptance and refusal. Yet, the idea that there is something evil in the world to be rejected does not fit with the reality of oneness. If Satan exists, then Satan must be a servant of God, The Absolute, of which Satan is a part. Consciously or unconsciously, every being, creature, soul, and molecule is fulfilling the one plan and serving the one single telos; the greatest nature, which is universal love. Can that which is in all and has made everything love some part of creation more than another? No, such moral limitedness can only be characteristic of limited beings. Such beings are the result of causes, this is clear; the outcome of their own thoughts, actions, and external influences – these cannot be separated from each other for they create one another. But when we travel backwards in time we are again in the same situation. The being and impulses that created the nature of the individual are again only an outcome of previous causes. Continuing in this way, we arrive at the very beginning of our universe. In that single moment, before anything else was given, the impulse that is responsible for everything emerged.

Yet, the better part of humanity still believes in the possibility of free choice. Let us think through this matter thoroughly, however. Is it not the case that every action is chosen as the most reasonable from the viewpoint of the one choosing? For the one who chooses has countless influences affecting his every choice. Every memory, emotion, and movement of mind together produces the situation which appears as a decision. Even if we think of some apparently irrational act, from the point of view of the one who has acted it is rational. By researching psychology we learn that the peculiar actions of an insane person are completely rational, even though they have lost touch with the world in which we perceive them. A sick mind lives in a subjective world and responds to its distorted impulses, and because of this, its actions in objective reality are perceived as irrational. But every action has its reason and every being always acts by striving towards the most right kind of action. Since there exist so many diverse backgrounds and countless circumstances, persons develop completely opposite views of right and wrong, yet, they still act in the same manner by making the best possible choices.

Someone might deem it blasphemous to think that spirit is law-bound just like matter. But how could it be otherwise? Mindlessness on a cosmic scale would be chaos, and not possible in a philosophical, religious, or metaphysical sense. That which we think is free from external influences – including the concept of “free will” – is still bound to its internal influences. Otherwise,
the will would be nothing but a drawer of lots. The notion of free will evokes randomness, and randomness, once accepted, makes chaos out of cosmos. Yet, because the cosmos exists, it cannot be chaos. Without laws, the cosmos cannot crystallize into beings requiring laws to sustain them.\footnote{See Chapter I, paragraph 2.}

The reason why this issue – whether or not there exists free will – is so important is because of its implications for the problem of evil. For if there does not exist an individual will separated from the will of the whole, no matter how complicated and subtle the bindings, then there cannot exist any evil, nothing that would be punishable or rejected, because all actions are made by the One and are suitable to its purposes. This reconceptualization of evil does not remove the difference between right and wrong action, however. Even though any action is harmonious from the point of view of the whole, subjective suffering still exists in the world of forms. The pain that is caused exists, and therefore, evil exists as long as there exists a mind that suffers. But when understanding increases, suffering decreases to the same extent. True understanding is always the understanding of oneness, and with oneness there is always love as an inseparable element; love never wishes to increase suffering.\footnote{Suffering is evil \textit{per se}, even though it is unavoidable in the process of metamorphosis to the extent that the process includes emptying negative energy (which is the balancing effect of an earlier wrong action). When super-temporal beings appear to cause suffering in the temporal world, the suffering is not actually caused by them, but is the result of the emerging consciousness’ relation to the polarity of entropy, by which it has, to some extent, always been inappropriately fascinated, but from which it withdraws when evolving. Suffering is therefore to be seen as a random phenomenon and the marginal state of creation, as some kind of no-man’s-land into which the consciousness does not normally arrive, but which has become so familiar by virtue of this dark age that man has mistakenly seen suffering as an essential part of reality.}

Why is it said in the Christian church that God is love? Why does the world manifest in the first place? Why does Unity shatter itself in this way? The reason cannot be development, for that which is One cannot evolve beyond the highest possible state. If we reject development as a final motivator, the reason for existence can be found in love. Love is feeling, movement, being in its purest state, experience of existence, and, without contradictory goals, happiness itself. It must be recognized that no moral values should be joined to this concept, since doing so would give birth to sin.\footnote{For further interpretation, refer to Chapter II of the Dark Face of Discordamethor. According to this “Doctrine of the Mask,” creation is a mistake, a resolution to which the intellect alone can arrive when stripped of the \textit{buddhic} ability which \textit{a priori} understands that it cannot be so. Like it is said above, reality itself manifests reason for us, and therefore our own reason cannot determine the laws and boundaries of reality – except by striving for the absurd and irrational, when the arguments of reason have been made a game, since the obligation to reason has been undone.}

There does not and cannot exist anything that is not required for the development of souls, for everything has its place in the world. There should
be no violence even in one's own inner striving, for out of internal violence external misery is born, and we cannot torture ourselves without torturing others. That which feels like violence towards us should be accepted with the calmness with which nature receives the anguish of its metamorphoses. For a log in the fire does not yell out in pain, nor does the rain pouring down from the clouds onto the earth complain of its humiliation, and the seed does not weep when breaking out from the ground in becoming a tree. In the same way, all that happens in us is for the greater happiness, because happiness is in change itself.

Subjectively, change is death for the form that changes, but objectively it is eternal life, and when matter and space intersperse with the spirit there is no past or future. For the clear mind, there is only one moment and one truth, the shapes of which are endless. Nevertheless, spiritual submission cannot be the reason for inaction, for from that submission follows a power that yearns for manifestation. The manifestation can be anything, but its direction is always towards greater perfection. Objectively there can exist no morality that accompanies acceptance and refusal, for in the objective unity there can exist no good and evil. Good and evil belong to the subjective world. They manifest in the worlds of mind as representations that are dependent upon the individual's earlier experiences. Where are pain and evil when we learn how to see the spirit and meaning in them? How could we see this meaning in goodness and in beauty if we cannot see it in their opposites? Only a small fraction of a person's consciousness functions by using pairs of opposites, but, in our times, that small part is all we can consciously use.

How sad is the state of the philosopher, when his thoughts reach their extreme limit and he feels like falling into a chimerical darkness, beyond all emotion and logic, into the great unknown; when in bewilderment, after leaving behind his ability of reasoning he has to acknowledge: we know nothing! How sad and how wonderful at the same time. But it is truly a fatal error to imagine that the shapeless cannot be approached in any way or that the unimaginable can never be comprehended. There is in our selves the ability to observe both shapeless as well as shaped realities.

What is the realization that I call the birth of a new sense, the birth of “a spiritual eye”? Can this kind of change be explained and reasoned? Can it be verified? Would it not be just an act of a desperate mind falling into hallucination and self-deceit? The realization can be reasoned, but because these explanations would themselves be based upon laws that would again demand justifications and reasoning, in the attempt of intellectual reasoning we would get so deeply lost in words that in the end the reader would remain
unsatisfied. When it comes to verification, there exist two kinds of proof: the indisputable evidence of one's personal experience and that which can be learned by comparing the teachings of the great philosophers.

The same teaching of oneness and love, which strives towards truth and wisdom, is repeated so many times in different sources that one must be amazed by the perseverance of so thoroughly unsatisfying a doctrine. This could be seen as some kind of a moral asceticism of the strong, whose reward would be in the balancing of the social order and in the serenity born from calming the desire for pleasure. But when these men, who are held in great esteem, stubbornly insist that their message does not belong to the world and has nothing to do with the practical social order, but has as its aim some kind of higher, more true accomplishment, and furthermore, when these prophets become associated with stories about powers over the forces of nature, does it not imply that the mortifying skepticism overriding all this is signaling that the active forces of the skeptic's intellect are in an advanced state of decomposition? Yet, this is understandable, considering how people everywhere have for decades found, on the one hand, doubt and denial of all certain knowledge when it comes to spiritual and abstract issues, and on the other hand, a fanatical faith that never explains but only demands irrational acceptance. Alas, the reader has already formed his own opinion on the question, and I have no interest in converting anyone's views away from those that he sees as the wisest. Therefore, leaving these individual thinkers in the company of their own doctrines, we can now turn our attention from these problems to the applications of the Philosophy of Oneness and to the practical action brought about by this kind of thinking.

Chapter V

When it is time to ask how we should live if we accept the worldview described in the previous chapters, we receive no absolute guidelines for our journey. The doctrine of oneness is a doctrine of freedom; the doctrine of destiny is the doctrine of trust. They induce us to give up the tyranny of our own intellectualism as well as that of external laws and increase trust in ourselves. Paradox is manifest everywhere in nature, and one would be tempted to say that where it is not discovered, there has not been found the essential core of the subject. Once we have found a solid foothold, we have no need to remain still or be afraid of wrongdoing, for that solid ground expands everywhere. It receives our steps wherever we go and when we look outside, we find that which was deep within ourselves responding to our love and leaving nothing behind. There is nothing futile, there is nothing wrong, there
is no evil in the world for the one who has found a single stable point in space.

Our physical world, the visible earth, is, for our senses, the most concrete and clear reality, though in actuality it is only an illusion, formed of particles which float in space without remaining still for a thousandth part of a second. It is all the time running, changing, and creating new compounds; warming, cooling, expanding and constricting, moving and fragmenting. Likewise, that which is the most invisible, that which is not a substance even in the most subtle meaning of the word, that which is an absolute abstraction is, once found, the most stable, the strongest and the most trustworthy. It is an eternal foothold that will never give way should even the whole universe be destroyed. Can one imagine any greater treasure than this? This is immortality, ever deepening wisdom, knowledge increasing moment to moment, and a love more real day after day. If this is its nature, for what further is there to strive? All has been given and all has been fulfilled. The soul, when drawing inwards and outwards from the self leaves its pains with that personification behind, and takes with it understanding and happiness. Truly! Is this not better than the lame paradises of religions, where empty and meaningless souls rest in comforting mercy like lazy fish in warm water?

Weak and fragile souls who have not awoken to realize their own existence yearn for punishment and reward. Yet it is not the task of any man to give it to them, but for the nature of God in them. The philosopher, not only by name, but a true thinker, is his own master and finds his own law from within. Nevertheless, this doctrine, which is the most merciful and the most perfect for the one who understands it, is the bringer of disaster for the weak one, who without understanding repeats blindly: I am God! He thinks he is, but it is only the spirit of passion in him; he believes he thinks, but it is the tempter in him. When he thinks himself happy, he prepares suffering for himself, and when he becomes wiser, he weeps for the suffering he experiences. The wise one cannot be judged according to his actions, for his paths are not bound to outward appearances.

The separation caused by time and space is an illusion, not only abstractly but also in reality and in practice. This is the rational foundation of love. This helps us to understand also that all kinds of servility and praises of honor are unnecessary. We love our prophets, and we love them more the more we understand them, but it is a great lie to insist that God should be feared before one loves Him, or that fear and true love can exist together. Theologians often insist this, but if they truly mean it, they use false words to inject their own thoughts into the vocabulary of the accepted religion. That which is feared cannot be loved, for fear is the same thing as hate: a movement away, the desire to separate oneself from the object of fear or
hate. The fear of God is great selfishness and the first reality to be avoided. From it follow sacrificial victims, wars, and all other pains and fears.

Let us see God with both our heart and eyes – this is the true religion. It is said in the Tao Teh King that Non-Being and Being are fundamentally one and the same and only when they become apparent are they given different names. Non-Being here is the God of the depths, great space, and Being is the multiplicity of forms that fills – without ever completely filling – that depth. The secret lies in where we see ourselves, where we place our being: if we focus ourselves on the form, we suffer and enjoy with the forms and experience their deaths and changes. But if we see ourselves in the depths, forms are for ourselves a wonderful play, a great source of beauty, but without the poison and loss that earlier chained our senses.

Chapter VI

Before there can be exact knowledge, there must be trust in its existence. However, there must be some kind of realization before trust: a flash of truth, some precognition, an extraordinary vision. When the desire to follow such a vision has received a level of concreteness, when it has proven strong enough and when enough independent knowledge has been gathered so that it no longer enslaves or limits the vision, and when finally there has been made a decision to continue on the path already embraced even after all earlier plans and maps have been lost, then is trust born.

This trust, seen from the point of view of its manifestation as a source of power and direction, guards a person in a miraculous way. It could be called humility and forgiveness, but this would not be entirely accurate. It is most important to understand that there is no forgiveness in the sense that there is some wrong to be forgiven, for the soul tries and has always tried its best, and the forgiver is not an arbitrary divinity, but, coarsely put, forgiveness comes from a purely magnetic and natural effect of a change in the spiritual attitude. This is the same story of the prodigal son returning to his father's

Readers who have familiarized themselves with the second part of Argrazjim may point out that in this particular work I have presented “Hatred of God” as a valid method for understanding God and as a way towards the unification with Divinity (see Prologue). The apparent contradiction is, however, able to be resolved by the fact that hate is an emotion that can be “purified,” that is, abstracted, but fear is not. In this particular point we are talking about profane and not about purified hate, of course. The “fear of God” of the theologians is an attempt to abstract fear, but this attempt has in reality remained at the level of lower psychology. In the confrontation with hate, perseverance of the self and therefore its transcendence is possible, but the very essence of fear is the loss of self – this is the only true difference between these two emotions.
home. Since the soul sees the desire of forms and the escape from them as ostensible, it no longer yearns for physical maintenance but is ready to die, knowing that death cannot harm it any longer. Henceforth, it receives physical maintenance without asking. This superstitious teaching is without a doubt a bitter pill to swallow for many readers, especially for those who do not believe in the arbitrary values of a divine government. Nevertheless, this is a law of nature, although one very little known, and is not at all arbitrary.

The key to this apparent irrationality is again found by recalling the true nature of matter: that which appears as solid and concrete to our senses is in the end only a form of manifestation of the vital energy. Presented in terms of physics, matter is nothing more than atoms and shifting electrons. Atoms – or any other name given to the remotest of known particles – are nothing but force fields. There is nothing physical, nothing concrete to be found in matter. Concreteness is a subjective concept without any basis beyond the preconceived conceptions of the individual. Therefore, perhaps it is possible to understand how the altered experience of reality has apparently changed the relations of the laws of nature towards the particular soul. In actuality, the true reason is in the change of polarity: the soul has, in its experience of the second birth, gone through the zero point of matter, and one's relationship with external objects has changed to its opposite. Earlier, one yearned for mundane things, but by that yearning he kept them at bay. He had to work hard and overcome difficulties in order to live and accomplish his goals. But when the polarity of the soul changes to its opposite, in other words, when a person no longer yearns for matter-bound pleasure, those things necessary for the continuation of one's being come to him spontaneously. It has been said that the weak defeat the strong and the soft conquer the hard – but how many really understand the truth of these words? Similar aphorisms are thought to be a sort of poetry estranged from life, even though they are exactly true. The genuine weakness in this sense is a negative emptiness in the external life (and equivalently real internal activity). It is passivity, a void of action that one makes into his external self. It is not a miracle that nature fills this void with its own being. What besides this does the story of the five loaves and two fish mean? A spiritually enlightened person gives away everything he has, yet, he always has something more to give: he cannot be emptied, for he is filled by giving.

So then, what is the essence of that external emptiness? Is it continuous asceticism, apathy, or depression? No. These emotions were natural in a state that preceded the change, and as a preparation it was an essential and beautiful

state, but when the change has come to pass, deathlike inactivity is out of the question. If the soul tries to settle down, it is burned by the rekindled life force. Thus, the slow mode of life is not possible any longer. If the soul does not want to spiritualize itself through that fire, by using its force in a natural way in the service of others, it is destroyed in an eternally unsatisfied thirst for pleasure, by throwing animalistic tendencies into the bonfire that is its own awakened fire. The one who seeks mundane pleasures who has not travelled through the portal of resurrection has spread his life force to vast areas. His force has created a society and culture, but the “feminine” soul is the destroyer of society and external culture, for she leads its forms towards the underlying unity. She is the centripetal force and therefore in service to the spirit. Such a one could work wonders and make miraculous renewals collectively and materially, but has no longer reason to do so, for she sees that forms follow each other in the eternal circle, giving birth to suffering as they transform, regardless of the level of external perfection, for the reason for suffering is always internal.

Only through the actualization of this inaction is true freedom of action born. He who does not seek anything for himself can do whatever he wills and nothing will harm him. Someone might ask: What could this person desire, after liberation from all selfishness? In reality, the overcoming of selfish desires is not the same as mortification of the will, but means its spiritualization – for are not even selfish desires instinctual manifestations of one single will, aiming towards objective perfection and continuity? As stated previously, nothing that has once existed can disappear. A movement having a beginning cannot stop in the state of oneness wherein no friction of an external object can diminish the amount of its internal energy. A current that cannot manifest through the accustomed channel will therefore seek a new means of manifestation. The more violent the obstruction the more violent will be the following outbreaking. Therefore, a person who tries to achieve his desires by brute force is driven to a more pitiful state the more powerful his will.

An ordinary person does not understand the wise doctrine that guides resistance to evil by good. He thinks it is idealistic, some sort of myth or daydream, unattainable, like the powers of Hercules, although perhaps not as desirable. Again and again it must be stressed that there is nothing moralistic in this, nothing mythical, nothing superhuman or incomprehensible. When a person refrains from resistance, the power in him, guided by love, ascends to a higher level, and thus, he, as a being, moves along with his power. If this feels like too fantastic a goal – if we cannot change our familiar ground to an unknown and fathomless kingdom of heaven – then let us say that in the end this devotion spreads to the physical life also, so that nothing can harm the one who is ready to submit himself wholly. But alas!
– without a doubt as fantastic as this doctrine sounds, throughout millennia this clear and open path has been left invisible from the sight of man. But where is the grief in this! Happy are those who can enjoy their lives even in what the wise ones call death! And when they tire of fighting and have had enough of the pain, the path is always there awaiting them.

Love is the great solvent, guide, and organizer. By connecting the multiple with the unified and the individual with oneness, love, by its nature, corrects everything that man has tried to structure to the best of his ability. But by working in a dualistic manner with his intellect and emotions, he has found only imperfect compromises at best, straying far behind the ideal of happiness. How can these two, intelligence and emotion, be practically joined? What is the way to achieve harmony? Their union is present in every moment. Their powers have been joined from the beginning. Those two that entwine with each other like embracing serpents, vivifying the intellect with the breath of cold clarity and the heart with the breath of warm brightness again and again, are joined in every thought, sense, and feeling, and in the passing moment of existence they are one and the same.

In order to attain vision, one must use intelligence to see the unification of opposites. First, one must consider them separate from one another, and when, with intelligence, one can see them as one, this knowledge can be accessed continuously by reminding oneself of this oneness constantly until it soon becomes a habit and starts to calm the mind by itself. But this has to be the true aim towards understanding, not self-suggestion, which is a dangerous way to the knowledge of God, leading in the end to complete blindness even though it might externally appear absolutely certain and holy. The paths of emotion and reason, when taken individually, can never lead to one’s goal but even in their apparent success always lead away from it. Only when joined can they yield fruit. And just like self-suggestion is dangerous in its blindness, in the same way intellectualization is dangerous in its deafness. The more clearly one thinks in order to see the whole the more distant it actually grows, and a person becomes ever more lonely until finally the self is lost.

Ultimately, this loss cannot be avoided, but it must not occur without emotion being pure enough to comfort the dying soul. For if the soul has to die into complete darkness while still in the body it goes into a peculiar state of undeath which may be most dangerous for continuing the Great Work. Just as there is life hidden in a natural death – as within ash is hidden the power of the fruitful earth – so too does death without unconsciousness lead to an inertia that is far worse than violence. That kind of soul loses the whole world and the world loses it, and it becomes closed outside the meaning
of existence. From the outside it draws the matter of this world inside itself like a black hole, never satisfying, and the rulers of the world have no power over it, since it does not do evil out of its desire, but because of the power of its reversed magnetism. Within this is a secret that is not horrible, but, on the contrary, miraculously beautiful. He who has glanced at it without fear can truly never die again.

The work is therefore in the unification of these two, intellect and emotion, but before they can merge, both of them must be purified. Therefore, if emotion is stronger in a person, he will hear before seeing; hear the song of nature and its joy and happiness. If, on the other hand, the intellect is stronger, he will see earlier; see how everything is built and entangled in a marvelous way, how the secrets of nature reveal themselves one after another. One must first love his own path, and when devoted to it with his whole soul, he must learn to see the same beauty in its opposite. Just like a woman can only be truly loved by a man who knows himself and is in harmony with his own soul.

Chapter VII

He who does not see the oneness of thoughts or who thinks the world can be cured by changing it is not wise. It is not the world that is sick but man, and in the world whose movement causes him anguish exists the medicine for his cure. This medicine must be found within man himself, for he is the representative of the world for himself. By working in himself he impacts the surrounding world in more than one way.

With every action, with the smallest possible gesture, with words and thoughts we make changes to the whole constitution of the cosmos. We do so to such an extent that it seems enormous compared to the circumstances surrounding the initial impulse. The student can verify this by thinking about the interaction between thought and matter, and when he learns to understand that everything in nature works by the same scheme, he will see his responsibility as one of the world-builders. Once comprehended, that vision is a responsibility that becomes a seal for his every action and compels him to become a philosopher, that is, compels him to search for the truth. This

Herein the concept of evil has been used uniformly with the manifestation of the destructive impulse, not with a cruel intention, which must inevitably have died in the individual—as can be seen from the context. This personification with absorption is connected to the problem presented by the sins of pride and despair.
same seal, which will remain in the soul forever, is one's guide and teacher on all levels and for all secrets. One sees it evermore clearly when progressing in the Work, values its harmony and beauty more and more, and finally becomes redeemed by it.

"Those who are in earnest do not die and those who are thoughtless are as if dead already."\(^{16}\) Once you have seen yourself in all manifestation beyond the image of individual forms, what can the torment of men or the world do to you, what can death do to your happiness? That which is made of earth goes back into the earth and is unconscious like the earth, but that which ascends from earth to heaven cannot be consumed by the grindstones of time. The one who is acting is living, but the one who yearns only after pleasure is dead indeed. There is nothing in unity that has not been there eternally, and it lacks nothing of what will be in the future. Since time and space intertwine and are actually one with each other, true death cannot exist. This realization makes even our compassionate suffering a joy for the fulfillment of the forms of life.

When trying to find a solution to the puzzling problem of happiness and suffering, good and evil, dualistic thinking gives the following as its final statement: "If there is light, there has to be darkness. Darkness reveals the light that would not exist without its opposite. As a logical necessity, evil must exist so that goodness can be revealed." But the one who suffers cannot accept the manifestation of this cosmic arbitrariness as the foundation for his own happiness. The empty concepts of philosophers and theologians do not increase knowledge regarding that which they concern. At best they can relieve the mind of its pain for a moment by giving it imaginary neutrality, leaving it in the no-man's-land of the intellect. Let us therefore delve deeper into this suffering; not so that we lose the hope we have found or forget the fundamental non-existence of evil, but so that we can, with open eyes, see the reality of suffering in the subjective world. For if we do not see it, the idea of a permanent harmony will make us slothful and emotionally cold, and what we thought we found will again be just a shadow of true understanding and a new model in the company of the former ones.

What is suffering? Suffering is separation from what is pleasant and attachment to that which is unpleasant, says Buddha. From this basis we understand that a) that which is suffering for one can be the cause of happiness for another, and b) the one who does not value things as good and evil never experiences suffering. An angel's hell is heaven for the

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\(^{16}\) The Dhammapada 2:21.
devil\textsuperscript{17} and vice versa. The difference emphasized in the surroundings related to the state of the soul causes the soul anguish, which becomes greater the greater the contrast between the inner and outer. Suffering can therefore end in two opposite ways: either the soul bends and adapts according to the external pressures, or, if it is conscious enough in its own invisible reality, it becomes indifferent to external pain. If neither one of these is possible and the difference between the external and the internal impulse is too quick and violent to reconcile, then sickness, madness, or death will follow. The smallest injury or disease has its origin in the disharmony between the inner and outer nature. Therefore, a person who has found an unshaken foundation for one's own soul and lets all external impulses affect him without trying violently to prevent them will soon no longer get sick, get into accidents, or suffer spiritual anguish. Only the care for other beings can burden his mind, not his own destiny, but by understanding the rightness of the world order and the good law, even this empathic anguish is sweet and light to carry. He knows that no death or pain exist, but he sees that subjective evil does not stop as long as there is someone who believes in it. Therefore, he teaches people, his presence comforts and heals them, and his words kindle hope in their hearts. After he disappears from their sight, his image will be imprinted on their souls in the form of a redeemer. This is how all great and durable religions have been born, through one awakened and liberated man. “Physician, heal thyself,” men shouted to Christ hanging on the cross, seeing not that he had done so long ago.

What does suffering mean for the one who understands? He can suffer no longer, for he sees through those forms whose reciprocal disharmony is only apparent. What is the motivation of his action if not fear or desire? He acts just as everything in nature, by himself, for the sake of his own being, to reveal that being. He has liberated himself from that tempter which elevates animal to man – the discriminating reason. In other words, it is in him, but it is not \emph{him}. Just as a bird hatched from its egg has not lost its own essence, he has lost nothing. Only the illusion of constriction, the vicious circle of Satanic reason has been broken. Is he thoughtless or stupid? Not at all. His intellect is as sharp as before – sharper in fact, for the sharpness of intelligence is in its clarity – but he holds that intelligence and is not held by it. One cannot derail it for it is infallible in itself, but one follows its action from the outside. He is \emph{consciousness} itself, and none of its internal orbiters.

\textsuperscript{17} In other words, there is a natural state for any life form that corresponds to the impulses that have given birth to it. Relative conclusions should not be drawn from this, for it is \textit{de facto} true that of these natural states one is in the evolutionary and the other in the involutionary arch. Again, from the holistic point of view of the absolute, everything is as good as it is necessary, but for man as a worker in the world of action there exists a direction and a responsibility.
Who is ready to believe this? The most passionate dreams of humanity fail to reach the true goal of Man, Divinity. Faceless, unimaginable, shapeless, wordless, soft, loving, deep as space itself, all-encompassing, all-seeing, omnipotent; this is the only One that without any kind of morality, striving, or force is "throughout eternal ages."

Chapter VIII

Pure mathematics is metaphysics, and will lead to true understanding when correctly observed. But the research done silently in the secret chambers of the heart is equally important to that of intellectual study; research that is not active in the same way – constantly conquering new areas of knowledge and striving to expand evermore – but on the contrary, is more and more submissive, humble, and silent. The fact that the intellectual search is the only one present in the writings of hidden lore and the equally important spiritual silence is only hinted at or passed altogether is only because the former can easily be spoken of through analysis, but the latter cannot. Silence cannot be defined in such a manner. This does not mean, however, that the sincere lover of truth can leave it aside as a hypothetical presumption or as an only intellectually acknowledged, empty, and immaterial force. The impossibility of its definition should not lead us to presume that it cannot or should not be understood. This kind of listening to the heart, unanalyzed yearning for beauty and the vision of fullness, is the only path of true monks and mystics. Yet, if they feel that it alone is enough, their strivings will be as fruitless as those of the purely rational scientists. When these two learn to understand and appreciate each other and, little by little, join together to form an undivided vision of reality, then the sufferings of the world (and the individual) will lessen in the same proportion.

Oneness is the justifier of every point of view, the only lasting measure, and the number underlying all calculations. Every object, every being, every idea and thought is like a geometrical object, consisting of one or two, or even millions and billions of interconnecting numbers, but any number is only the sum and product of unity with itself. The symbols of addition and multiplication are both pictured as crosses differently positioned, and these crosses signify the elemental fourfoldness, the archetypical state of pure matter. These two basic calculations are fundamentally the same, and every addition of one is simply a differently seen multiplication of one by itself. There is no new thing under the sun. Even the remotest star, visible or invisible, whether it was formed out of one or a thousand elements in chemical reaction is, like ourselves, formed out of the same oneness from the same
basic numerals, and spiritual as well as physical and moral laws of nature effect it in the same way throughout shoreless time and space.\textsuperscript{18}

From the abstract and the unconditioned we have ended at the concrete and apparently conditioned world, at the reality of consequences and shadows, the shadows which do not cease to resemble their ideal images down to the last detail. But our vision must be sharp and our mind calm in order to follow without a mistake that gentle thread of light connecting the reflection and the being. Because the light reflects from all objects, it seems that every being has many shadows, each one of which seem to be in a different position and is either more shadowed or brighter than the other. The manifestations of multiplicity are endless, but final and non-repeating for the understanding after the attainment of seven. When nature has taken seven steps on the path of its manifestations it has in its use all of the signs from whose compounds it can create the never-ending multiplicity of living things. This argument, whose verification would very well require a whole book of its own, is not of primary importance considering the subject at hand and its acceptance or rejection should not greatly influence the reader's thoughts in addressing our main topic. Nevertheless, the key for understanding occult mysteries lies in the sevenfold unity formed by the three and four, and the philosopher who dares to venture in the footsteps of Pythagoras may find profuse reward for his troubles.

If we believe the sages of our age, together shall laugh all the humanists, theologians, and the empirical scientists at the idea of an exact philosophy. "No doubt but ye are the people, and wisdom shall die with you!" – “If no one knows more than we do, we are the wise ones of the age,” they reason, and in a straightforward fashion deny everything they do not understand.

\textsuperscript{18} As a side note, the name of the basic element is, of course, actually an out-dated term when talking about the material compounds of the periodic table of chemical elements. For the real hyle, the first basic element, could never react with another body like the elements of the chemists do. To be the true first element it could not be subject to differentiation but it would be non-sensible, invisible, and non-reactionary with anything other than itself. One might ask, is something inaccessible to the senses matter? Is not perceptibility part of the very basic concept of matter? Yet, if we presume perceptibility of matter to be a necessary characteristic, we will unavoidably notice that we have constructed our concept upon shifting sands: for who can see a gold atom, or gaseous helium? Yea, these also can be made visible under certain circumstances, but once this concession of the necessity of particular circumstances has been made, our own ideal primal substance will receive the same freedom not to be seen in every situation. But for the philosophical mind it reveals itself constantly: no being lives for a moment without looking straight into the eyes of this pure, clear matter, that seems indiscernible for the precise reason that it is present in everything; just as darkness is indiscernible because of its tremendous brightness. The reader may think that we have again jumped from the field of science into the spheres of theoretical metaphysics – but no, the one substance is fully concrete for the one who understands it. It is not an allegory or a theological construct, but a pure, material reality. Look at any possible object, this paper for example; in what you see is the solution to the mystery, and it is wholly concretely verifiable. Let us look into the reaction of the paper and the ink pressed on it: \textit{on what background are they facing each other?}
And so the knowledge of ages past remains in the dust of oblivion, seen as mere children's stories and the fearful mumblings of savages, judged by us, the ignorant ones, who in history will be known as great destroyers. But that is just as well. Those who would understand do so on their own and are saved; those who would not, will not, even when faced with the testimony of the entire world.

The tradition common to all philosophers of old is the trail that seems to lead nowhere when passed without care, but when followed with perseverance and diligence, will lead the wanderer out from the narrow labyrinth of selfish animality, to the deep clarity of understanding, where the soul can breathe easily. An allegory explained is futile; truth lies in the understanding of the words. Some species thrive in the darkness and pressure at the bottom of the sea, others in the clarity and brightness of the surface. Both are happy in their own world, and the task of philosophers has never been to harass with light the creatures who love the dark. Yet the darkness is present even for those who do not yearn for it, and light brings life even to the creatures at the bottom of the sea, even if they realize it not. Therefore, this old doctrine that I have tried to unravel to the extent that I can understand it myself, appears for many like nothing more than incoherent speculation and empty parables, although it is, for others, the true revealing light.

Chapter IX

Having arrived at this place, this book has most certainly been set aside by those readers who cannot understand it or who do not have any use for its contents. If one reads on out of some heroic duty but without real open-mindedness or interest, now must he be implored to put down this weird and fantastic writing. For now have the main points of our subject been announced and the main tenets of our philosophy presented, and that which follows will be less important and will be for the joy or use only of those who in their own ponderings have reached similar conclusions. From this chapter on we turn our attention to magic, that irritating concept that has so persistently been kept alive even though the representatives of both science and religion have denounced it, either laughing at or cursing its practitioners, mocking and distorting its doctrines century after century, without being able to eradicate this sad superstition. Amazing as it is, only the stupidest and the wisest of men are drawn to magic; in other words, those who have not yet evolved a vigilance of the intellect and those who can already see truths behind the intellectual schemes.
Our time once again seems favorable for the research of magic, as competing views of the matter have been presented from numerous quarters, and in this matter, if in any, the old saying that little knowledge is worse than no knowledge at all holds true. These presumed authorities will inevitably become cautionary tales for the wise, who otherwise could have found some truth from magic, but who, because of the clear delusion of its representatives, never became more thoroughly acquainted with the subject after becoming convinced that there cannot be anything real found there. The reader knows the effects of a sectarian attitude on any truth, so it is not necessary to analyze them here. In addition, magic has as its natural character that it refuses to join with human weaknesses and desires, as oil does with water. When the student or promulgator has even one indulged weakness or a narrow-minded view, it obstructs his vision in this field completely. This is because the research of magic asks not only intelligence but also understanding and those shades of understanding which are usually called sins are verily the real blind spots in his contemplations.

True knowledge is love, for it sees beyond forms into the spiritual unity. Because of this, Venus, the star of love, is also the Light Bringer, Lucifer, the opener of understanding. The fact that both of these have their impure reflections in history – wrong love that causes hatred, and false knowledge that yields pride – does not lessen the value of the original ideas. A scientist who learns to love the object of his study will understand its essence immensely more than his coldly reasoning colleague. And because magic is a doctrine whose foundation is in this connection of understanding and love – knowledge and pure will – it must be understood that it cannot have an image or a ritual any more than can God or Nature who are its patrons.

Chapter X

In our time, not only has the belief in miracles been lost but so strong has the lack of faith become that it, with its unwavering conviction, prevents all sorts of miracles from happening as certainly as its opposite would allow them to manifest. What is thinkable is realizable, and imagination is no less real than concrete matter, although its ways of manifestation must be understood if one wishes to preserve his sanity when studying that plastic world. Man's being defines his thoughts and his thoughts determine his future being. Many have emphasized the meaning of faith for the destiny of man and for his life events. But what is faith? Today, faith is seen only as a blind trust in the truthfulness of a particular thing, but this is a very deficient and narrow-minded point of view. Faith animates imagination. It is a force
that calls things from the subjective state into concrete existence. Everything that man can imagine exists. Imagination cannot create anything new, but can only bring to light more or less distorted or pure shapes of the true eternal ideas.

Faith does not have to be blind imagining. No matter how rational our whole worldview might seem, in the end it is grounded upon faith. The foundation in faith is easily forgotten, however, and the inter-connectedness is not seen when it comes to things such as morality, philosophy, and personal affinities. Yet, all of these are finally based upon faith. For man, nothing can be absolutely verified because his senses can be blurred and his mind muddled. Moreover, the criteria for verification change from person to person. Every person can feel subjective certainty about something, but this does not mean the particular thing has been proven completely. For example, let us take a skeptic who promises to believe, let us say, in the reality of spirits if he can see such a thing, examine it with his senses, weigh, measure, and take its photograph. What does this mean? That the particular person trusts blindly in his senses. Imagine that this particular empiricist goes to bed at night and falls asleep. In his dreams manifest pictures of the previous day’s happenings, the endless fountain of imagination flows freely according to its own laws. Then, in a dream, he witnesses the manifestation of a spirit. His dream-self touches, smells, weighs, and takes a photograph of the spirit, and finally comes to an astounding conclusion: spirits exist. Then he wakes up, forgets the dream immediately and begins a new day as a skeptic. This example should awaken some thoughts in the reader.

Yet, if we cannot trust in our senses, where are we to find verifiable knowledge? To this we must answer: absolute truth cannot be found anywhere as long as we do not see the great whole. Only when we realize the basic numbers, underlying ideas, and see the working method of unity clearly in our souls as a reality where nothing can be questioned – that vision explaining in itself everything and which is the basis of all possible inquiry – can we have real knowledge. Before this, there is nothing more than subjective speculation and personal opinions. To trust in the senses means the belief in their supremacy, to trust in reason means the belief in its supremacy, just as one can believe in the basic verification of faith itself. Just as people living in nature in ages past had an instinctual and clear conviction that spirits populated nature and lived in every being and in every natural phenomenon, in the same way modern people trust that their sensory organs or their grey brain matter are the most competent guides for understanding the mysteries of the universe. Of course, there is no reason to fight against this kind of belief in principle, but it is important to see that basically it is only a belief, no better than any other. Instinctually adopted foundations for a worldview
like these are adequate enough in ordinary life, but they cannot reach objective truth.

Let us return to the meaning of faith as a concretizing factor of the imagination. What is imagination? Imagination is a peculiar borderline between two realities: on one side is our visible world; on the other side is the world of ideas observed by reason. The world of ideas\(^{19}\) reflects onto the world of fantasy, into dreams,\(^{20}\) just as clouds floating in the sky reflect onto the surface of water, and the forms incarnate from the collective imagination in the same way that an image reflects in the retina of one beholding the water's surface. There is only one cloud, just like there is only one body of water, even though in different places observers can see the cloud in different positions. One who does not realize the collective nature of imagination is like a person who thinks the sea is a long line of ponds put side by side, on the basis that everyone sees a slightly different reflection of the sky from the surface. If this were so, there would be no way to communicate with the other, for spoken and written language are just references to those images and realities which populate the reader's or listener's imagination.

Everyone who has understanding can, by the means of serious research, become assured of the artificiality of the limits by which we create the seemingly separate objects and conditions in our world. Because of this, self-knowledge is the alpha and omega of omniscience and this is the reason that magic – and the effects of action in general, for by no philosophical means can the magical act be separated from physical or intellectual performance – is possible in the first place. With the aid of this self-knowledge we can understand how every effect produced is repeated in the fabric of the magician's own tissue, so that the impetus which restores harmony is repeated.

The word "correspondence" is somewhat misleading. Symbols that "correspond" to each other are one with that to which they correspond, their forms being like lenses through which the real character of the being or force is seen. The force which brings about the apparent fragmentation lives in the threefold world – in the levels of matter, emotion, and logic – and actually is that world. The true and lasting wisdom is in seeing beyond this illusion. When the soul reaches the real world of unity, one naturally lives in everything and one's life is the life of all. After this point, it is no stranger to be able to bring about miraculous-looking objective phenomena than it is for the undeveloped man to move his own body. It must be understood, however,

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\(^{19}\) Archetypes and their shaktic force, the energy of the mental level.

\(^{20}\) Into the astral light.
that this kind of an enlightened philosopher does not usually have any
motivation to cause bizarre events to occur.\textsuperscript{21} He is - and now the reader
should not let the Western ideal of individuality lead him to see the next
statement as imprisoning, for in reality it is not so - a cell in the body of
the universe, and therefore in perfect harmony with its other cells. This is
not an allegory, but a concrete reality.

True vision has real potential influence, it being a life in the world of oneness.
Therefore, \textit{omniscientia} = \textit{omnipotencia}. Knowledge in general is an action in
a latent state - latent as a concept but not in reality, for knowledge manifests
itself as action continuously. Although knowledge is a male principle and
fruitless when left alone, it has its feminine counterpart in love that in the
world of forms is called emotion, desire, or faith. Nevertheless, it is always
love, and its purity depends on to what extent it has joined with real
knowledge. The result of this union is - as presented in the form of
mythological archetypes - the son that is understanding and wisdom, true
perception, and therefore, true existence. The amount of this wisdom is in
direct proportion to the magical potential of the sage, for magical power
- creative energy - is the natural shadow, emanation, and bride of the
aforementioned son.

\textbf{Chapter XI}

The basic forms govern the material world just as numbers govern ideas.
These forms are built of angles, which in turn are born from the basic figures,
that is, from numbers. The ability to achieve concrete results is therefore
dependent upon the right application of these numbers. When the force of
imagination is purified and made clear by discarding fragmentary desires
and made alive by the will rising out of one's heart, a formula built upon
the calm surface of the mind and the energy impulse sent by the will is enough
to create objective effects. This is nature's normal way of operating and a
person working in such a manner does not rise above nature but ascends
\textit{to its level} as a conscious individual.

The reason why man is usually unhappy derives from his unconscious use
of this ability, the confusedly channeled emanation of creation. The stream
of forms runs through one's being and thus becomes inseminated to the extent

\textsuperscript{21} In other words, the magic that one manifests is the bliss of creation, whereunto no instrumental
intentions of the personality are joined. One's use of this "miraculous" power will depend upon his
temperament and mission, although, quite understandably, he will usually not use it in public.
its objects – also mutually contradictory, in other words forces having different directions – are alike with one’s personal being – which is precisely the periodic result of amassing these influences. This cannot be prevented, but man can still change the objects of his interest slowly, thus becoming a channel for different influences. Because of this, the magician does not necessarily have to be intelligent, although he must be “wise.” By wisdom I mean the ability to penetrate into the fundamental essence of things. It is not all that important whether one can put into words inner experience. What is important is the ability to understand it truly, practically, so that the stream from above flowing downwards and from below flowing upwards – from heaven to earth and back again – is not obstructed. As it traverses, it changes the mechanism – which is man – to a more perfect and fully conscious being.

Our age is usually seen as enlightened due to the abundance of information readily available, but in reality, intellectual knowledge can, on the contrary, make it harder to attain true internal realization and drain the intuitive force of creation, which is irrational in its basis. This intuition works sympathetically and not inductively, from the inside to the outside. In understanding the forms, our starting point is again in oneness. This is the characteristic approach for occultism and it must be applied to everything. The geometrical symbol for unity is a circle – or a sphere – which is wholly homogeneous. Even from the perspective of physics, we know that the corners of angular objects are more electrically charged than are the other areas. Their energy is therefore activated and differentiated unlike the completely harmonic being of a sphere. These represent ideas and objects composed of ideas in their different levels of development. Forms, built out of numbers of degree, are differentiated manifestations of basic figures, and concrete objects are only extremely complex compositions of numerals. Mathematics acts alive in nature, yet it is not necessary for us to remain in its classification, divisions, and labels. Everything that is known about nature increases our power over it, and the development of and reliance upon different machines and external inventions will lessen notably when we understand that our own bodies are the perfect machinery for any kind of work.

But even though the possibilities of the human body – or better said, one’s physical being, which is far more comprehensive than our limited senses tell us – are continuously present and actively working, they cannot become instruments controlled by the intellect and self-consciousness before this intelligence and consciousness are purified. Ultimately, the purity of the body means little when compared to the purity of emotion and intelligence, from which the former follows in time. A powerful will joined to love expels the impurities of the body fast and completely, whereas he who is overtly
interested in his physical purity causes sad consequences for his future, as
the powers of matter strike back against violent force when the powers of
the spirit exhaust. "A healthy soul in a healthy body" it is said, but the health
of the body cannot make the soul healthy, as the soul can do for the body.
Again, one must start his observation from the unified (spirit) and only in
the end arrive at the observance of the compounded (body). The problem
lies in the purity of body seen as a moral concern, which demonstrates
hypocrisy in the spiritual aim, or else ignorance of the much wider field
of spiritual laws; for example, of the impacts of thoughts, emotions, and attitudes
on the surrounding reality. The great advantages the purity of body gives
in spiritual striving and the great powers it may bring forth cannot be compared
to those following the purification of one's spirit and clarification of the
intellect. It is not the physical body that obstructs a person, for it is only a vassal
that receives its orders from the currently prevailing principle of the soul.

Practical magic is based upon achieving a high level of sympathy – meaning
mutual interaction – with the spirits of nature, who are the actual agents
in all natural phenomena.\footnote{22} When the astral veil of our being, which
surrounds our body in physical directions and spreads inside of our body
at the borderlines of subjective worlds, holds within itself the basic material
nature of these spiritual beings and the guiding will emanates from the
intellectual world – from our consciousness – through the purified (psychic)
sense as an internal motivator of these beings, then they obey us like our
own limbs do; as in a symbiotic state without force or submission.
Individually, these spirits are not intelligent and they do not have a will of
their own, but their common intelligence and will are the rulers of the
collective forces of nature. The fact that we speak about forces and laws of
nature and not about elves and angels matters only in so far as we do not
consider natural forces to be fundamentally conscious (working actively) and
intelligent (working rationally). Let us call them by whatever name, it does
not change the fact that a person who has conquered himself – the one who
has actually overcome nature in himself – can rule the forces of nature as
he pleases. Countless stories of the great men of history verify this.

Why do we not see men who have these special abilities today? For surely
in this age of information indisputable proof of magic would spread around
the world in a moment with the aid of the media. One reason for this is
the extreme chaos of our age. I am not certain whether it is clear to every

\footnote{22} The partisans of contemporary science who see this kind of thinking as humorous should
hone their own logic concerning what can be seen as an explanation and what is nothing but an
observation, description, and a label for some unknown being. Compare this to Wittgenstein:
reader yet just how terrible a storm of influences of the soul is currently sweeping throughout the world, but in any case the circumstances for the practice of pure magic – particularly for the achievement of control – are the worst possible. Aspirants who in times past found relative peace and safety in the mystery schools and temples, in the depths of forests, and in different fraternities, are now spread around the world without any visible fortress that would guard their sanity. Thus, a great number of our potential magicians can be found in mental asylums and in the long lists of suicides. The common man cannot realize the living hellfire that is sweeping from the invisible world to the visible, for his blessed blindness keeps his mind and senses intensively on one insignificantly small point. In the worst situation are those who are naturally psychic yet not wise; those who have to endure visions and distress without knowing why, without understanding the meaning of them, seeing no way out. There are other reasons for this blindness, like the need not to give indisputable proof of magic to a person who might become convinced of its reality without preparing for its ethical demands and thereby destroy his whole being in a passionate but too hurried an effort. As long as we suffer evil because of the world we can lose only our body, but if we reach high and yet fail to achieve our goals and the earth draws us back in a violent pull, then our hands that are strangling the spirit will tear away much more fragile and permanent tissue, and the effects will last much longer than we might even be able to imagine.

The one who has conquered himself is the one who can control nature without brute force, even without ritual or external instruments. How can this be explained? As it is said, the intelligences of the spirits are not in their airy bodies but at the summits of the pyramids of these collective bodies, in higher and bodiless consciousnesses that are archangels or gods. These gods, since they are bodiless, are in everything and, therefore, especially in man who is “the image of God.” Thus, it is possible for a person to face these consciousnesses in himself and in his own life. In his ordinary life, though one does not possess the prerequisites for controlling them, the necessary harmony of mind can be attained. To achieve the necessary understanding – for understanding (i.e. true knowledge) means power over the thing understood – with which man achieves a spiritual balance for controlling the ideas represented by these gods (in actuality, gods are those ideas) the occult practice needs to be followed. That state of internal confusion and separation that precedes the rebirth of the awakened one can thus be called the trial time of the sacred science. In this time of trial, earth is separated from fire, the subtle from the coarse, the crooked from the just, and the sinful from the righteous. By opening the seven seals of seven doors and letting those beasts which come from the collective unconscious materialize in the magic circle of the mind one must face and control these beasts
perfectly before he can become a creator and ruler of nature. Man's being does not change in this rebirth. Rather, he awakens to that being that he was during the whole journey, leaving behind that shadow which he knew as himself in the long times of darkness.

Physical perfection is to be attained with physical practice; great knowledge by much thinking; but the magical force follows only from understanding the quintessential nature of things. Throughout the ages, the message to humanity has been: not with any particular act, not with some special practice, not with some ritual formula, but only with a living intention for truth and love can understanding be attained. This striving is the guiding star that chooses the best possible way at any given time. Because the spirit of meaning permeates everything, lives everywhere, and is contained wholly within even the smallest of beings, all rituals, ceremonies, special arrangements, consecrations, and formulae are unnecessary. At best they strengthen and guard weak souls who can experience things strongly only via these man-made presentations, but generally these kinds of formal practices are more damaging than useful. It does not matter what particular subject we discuss: political, religious, or magical ceremony. Commitment to and identification with these should be avoided, for they are nothing more than shells, and even if there is power in them, that power derives not from them but from those partaking in them through the focus of their minds. The more important and sacred the ceremony becomes the more easily it becomes a prison for the soul that stares itself blind into its dead images. The Pharisee spirit lives among us still and will live in humanity as long as there are forms to which to cling. There is no permanence in forms, for they are like flowing water distorting the light it reflects.

A formula of pattern – a ritual – has many meanings. It is always a compromise, an inter-state between the individual and meaning, and as such is unholy. Where the meaning lives as meaning, in other words, the spirit lives as spirit in the individual, there the individual's distinguished action towards the spirit can be nothing more than in the service of some form. In fact, ritual, that bureaucracy of religions, is not justified in any form. Despite the fact that

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23 Or precisely holy, depending upon the direction of the particular working. This is not intended to present ritual as harmful in itself, but it has the possibility for corruption unlike pure theurgy or metaphysics which use no instruments. It is the same with the connection of the esoteric raja yoga and the other yoga forms.

24 This must be understood in the context of the following: there exist two kinds of ritualism, of which the first one is a natural expression of transforming to practice something already spiritually understood, and the other is the replacement of a non-understood spiritual reality with idolatry. The latter method was one of the methods of upbringing for the child-like humanity in past ages, but has now transformed to regression because of racial evolution, and this is why it is here so scolded. If ritual is used, it should follow and not precede intellectual realization.
it is always loosely based upon a certain foundation of mystic truth and is meant to respond to the spiritual needs of the masses, ritual easily betrays its twofold meaning and works against it. By accepting the concealed as secret, it in fact leads the soul farther away from the understanding of the hidden. When it comes to the aims of the masses, ritual relates much more to the accepted standard of behavior than to any spiritual goal. It is true that there lives eternally a subconscious striving for a higher level of consciousness in great masses, in other words, an aim closer to meaningfulness, but to declare to the masses that the ritual in itself responds to that need – by insisting that it is spirituality itself – the particular evolutionary impulse is turned against itself and the cultivation of consciousness is prevented completely.

The masses need to be given their images, but it is most wicked materialism to say, in the way of the contemporary priesthood, that this idolatry, repetition of mythological fairy tales, and blindly performed rituals are “the straight way to God.” If people would only be interested enough in truth and less afraid for their own future happiness, they could raise their eyes to the extent that the truth would reveal itself to them and it would not have to mean the collapse of all spirit and meaning in the world. We believe in Christ, not in the “vicarious atonement” of Jesus’ blood; we believe in eternal life, not in the lukewarm heaven of Christians; we believe in Satan, not as a false accuser and an opponent but as an honorable spiritual power among others; and we believe in God as an absolute spirit and meaning, not as an arrogant tyrant of the Bible’s allegorical fairy tales. We do not fear God, for we are not outside of Him. Nor do we fear Satan, for he is not separated from that great unity of the whole. And thus the Philosophy of Oneness, that has its one and only thesis in the omnipresence of the absolute – which is a self-evident axiom for the intellect – will give an exact answer to every possible question.

Chapter XII

It has been said of God that no one has seen Him but the Son. In other words, only that which is in itself born of spirit may comprehend the spirit – the one whose essence is limitless, the absolute truth, and omnipresence. This is the fundamental measure and the first figure underlying numbers, and remains incomprehensible to compound beings if it is not approached through the same unity that it has transmitted to them, making them alike with itself in the process. The absolute and unconditioned God can have no image, for images made are too narrow for Him to be present in them.
People may say that images lead their minds to God but this is something they cannot do. The God for whom some picture is closer than another is not the True God but only one of the lesser gods, honorable spirits of nature, the service to whom still binds us forever to suffering, for every one of them has its opposite force that goes against it and triumphs over it periodically. God must be served "in truth and spirit." In other words, not according to some formula, but with an unconditional, tireless intention towards the truth and right action before any selfish aims. With the truth, the spirit is necessarily revealed sooner or later, for the spirit is the final truth, the only unconditioned, for it is in everything and is everything. In the same way that the body, food, and money are matter, the constructions of the mind are also, even though they are hidden from the eyes. These forms have their own formulae, their own subjective truth. They have their birth in certain circumstances, and therefore they have their death in other circumstances. Only the truth of the spirit has no death for it has no birth. One might argue that the spirit has a birth since a person can be born into spiritual knowledge that he has not had prior. In this case, the temporal side is man and not the spirit. True enough, the spirit does have its non-fading forms, arch-ideas, but these are not comprehended by mundane reason. They are seen only by the understanding connected with realization.

As it is said, the practical side of magic is possible to separate from technical knowledge, for the will alone, when pure and real, or to the extent it is so, has an intuitive understanding of the relationships that are the objects of that intellectual virtuosity. But how is this kind of interplay between the subjective and objective possible? Precisely by understanding the omnipresence of ideas which is concrete and realizable to the intellect, although not to the physical senses (that in any case are blind when left alone and in reality are not active without the presence of either the intellect or instinct – the latter being the manifestation of a collective intelligence), it can be seen that those powers that have their first manifestations on a cosmic scale are as such present in man, in the physical body in its more subtle foci of energy, in the depths of subconscious, and in the starry firmament of understanding. Everywhere are those same forces present as immutable, different only in appearance. It is unnecessary to search for verification for astrological influences out of space radiation, of the magnetism of the body, or from similar external influences – although they are not incorrect – for the same

25 If we use iconography in our own practice, we have to understand its temporality and liveliness (dynamism) and not mistake a proper pictorial ideal of a certain time with the indestructible, uncreated, and unimaginable. The worship of an icon’s power and the worship of the limited image that it depicts are different things, but the former regresses easily into the latter if the student is not precise and fails to apply to his operations a continuous and sharp viveka (unbiased spiritual discrimination that is one of the spiritual abilities vivified by the manas).
stars of whose rhythmic circuit we can observe in the night sky exist within us. Even though their outer form is not the same, the essential substance, the basic being, the quintessence of the star is nevertheless always the same.

Let us consider the matter from yet another point of view. How many of those who have familiarized themselves with the writings of Plato have been led to think that thought which is publicly too often forgotten: How many of these "ideas" ultimately exist? For is it not possible to derive a complex idea out of more fundamental ideas? Derived ideas, compounded prototypes of forms, are ideas only from our point of view, but they have their own ideal world on a higher level – this should be clear in the light of any example that suits the reader. Just like all cats can be counted under the idea of the cat, thus, all limbs of ideal animals can be counted under the idea of the limb. Again there are parts in the limb itself that exist in other ideas, and so on. Ultimately this leads to the numeral doctrine of Pythagoras according to which numbers direct everything manifested and are thus the Ideas of Ideas. But the total number of any being composed of numbers (any entity seen as separate) is still a number in itself. A simple numerological reduction shows this mathematically: a series of numbers no matter how long can be reduced to this first being, by separating its numbers and counting them together, again and again until there exists only one number. This being is not an allegory or a simplification created intellectually in the process, but is the keynote of that complicated structure, its leader and guide, the place for it in the subtle architecture of the universe.26

The first step towards materialization is the formation of the intellect, by which I now mean that invisible, timeless and formless scheme – or the giver of that scheme – that while being the leading cause of any particular thing and its connection to the totality has its basis in God, in Unity. Reason, therefore, is the logos of a certain natural phenomenon; the word and name of it. This can be illustrated with the following example: let us take a regular body and then slice it into parts having different forms, without separating them from each other. Now, each part represents a certain logos or reason in that its being is a diagram of how it relates in the proper way to and interlaces with the whole. Let us presume that it would be possible to make those pieces move in a harmonious circular movement so that there would form one huge machine in which every rotating wheel helps and does not obstruct the other. The energy that made the first wheel turn is unknown, but once the momentum is present, it will go on endlessly on its own, for no outside friction hinders that of which nothing is left outside. However, the wheels must be intelligent in order to be able to work and move, for

26 The aim of cabbalistic gematria is to find this logosic keynote of forms.
the truth that remains unnoticed from the physicist but is noticed by the metaphysicist is that no being can interact with others if it does not perceive them, and no perceiving object can be non-conscious – in other words, in order to be objective, the object must have subjective existence. An intuitive man notices this instinctively when observing nature. The rotating movement mentioned above dissipates the energy of these wheels from the centripetal to the centrifugal, and so the parts of one being are together inter-connected as if they were truly different objects. These intelligences or logoi are the collectives of angels or spirits, each of which gives birth to a group of lesser spirits with itself as a center. Each of these gives birth in the same way to its own orbiters, and so on and so forth, so that in the end each atom is a sun and “a God” for the energy surrounding it. All of these are conscious manifestations of life.

Chapter XIII

When discussing reality, it is necessary that the cosmological, psychological, and metaphysical fact, which has been referred to as the planes of the universe by occult and pseudo-occult literature, be illuminated. These planes are dimensions as intersecting perpendicular lines that form both spiritual as well as “physical” geometrical objects. The one-centered hierarchy of these dimensions – every one having a common laya-point or origo – can be represented with the well-known hermetic diagram of concentric circles with polygons inside. These images are the perfect key for the study of the occult philosophy and, when interpreted with a clear inner sight developed by a devotional life, they reveal evermore complex secrets of the cosmos – of God, if one wants to put it so – and of its eternal laws to the most minute detail. By researching these diagrams, the student of occultism can achieve a penetrating consciousness of the true nature of his own body, it being a projection of the reactions of mental and emotional impulses within that magic circle – concentric with the macrocosmic circle – of consciousness, a mathematical point whose importance and essence cannot be stressed too much in these times of materialism and imaginary mysticism.

Let us keep in mind the vast multiplicity of different possibilities of perception. Everything existing is alive, i.e. perceiving in itself. The scientist may laugh when we argue this, but we ask: how could an atom move and work and form into molecular structures with others if it does not have the ability to sense external reality? The scientist’s amusement does not liberate him from the narrowness of his understanding, and as long as our scientists do not practice metaphysics and fail to search for the origin of matter in the fields of philosophy and psychology, they are like the washers of dead bodies who, embittered by their own loneliness, declare that there exist no living beings at all.
When this simple secret is understood – not just memorized like an externally studied tenet, but known through meaning – then one is immortal, becoming a human being for the first time – a thinker and a responsible actor. It might be thought that this immortality has been one’s the whole time, but the right understanding of the process of identification removes this delusion. For wherever I link the string of thoughts’ end, there it will return, and to what form I believe my soul is cast, thereto it shall be cast; “according to your faith be it unto you”\textsuperscript{28} – and the meaning of belief is certainly not in the wish for the truthfulness of one’s own delusions, but in the level of subconscious knowledge.

The animal part of us, born into three-dimensional time-space – whose action, as long as it follows the route of its desires and fears, makes up our body – is our mortal self. If I believe that there is nothing else, but identify altogether with that temporal creature, nothing else can exist for me. I live and I die with what I incorrectly thought to be myself, for there has been created no other road, no bridge woven out of thoughts, emotions, yearnings, and hopes to those stars, to the spiritual world that awaits my soul on the other side. The materialist is the happiest person in the world for he is one with the mortal self. But he who accepts the temporal-bound law as his guide and plunges into the evolutionary impulses of the physical world, into the endless tides of its Libido and Thanatos, cannot survive after the death of the body in a state ruled by far subtler energies. He is unable to respond to their subtle impulses with his own heavy machinery, but is left as an unconscious ghost connected with his imagined totality – the constructions of coarse matter – then passes and fades away.

This passing away is not the loss of the soul but is a dream: the most profane definition of death becomes real for those who believe in it. Nothing is annihilated, but since nothing has been fulfilled either, there is no place from which to scoop the water of life for the clarification of the consciousness. That which the doctrine of Buddha calls \textit{skandhas} – in other words, the energy of one’s strivings aiming to concretion – will give birth to a new body and a new mind, but the string of consciousness has been broken and death/birth – involuntary change without the possibility of choosing or acknowledging – is the demand placed upon the individual. By fixing our eye to spirituality we become spiritual, from the spirit, immortal, from immortality, wise, from wisdom, powerful, from power, calm, and calmness makes us like God.\textsuperscript{29}

\textsuperscript{28} Matthew 9:29.
\textsuperscript{29} In other words, a rightly aimed aspiration – a purified intention – links the consciousness with eternity, which enables the consciousness to see all the sides. This mental ability of seeing through becomes the power-awakening contemplation (\textit{dharana}), and, when the contemplation has opened the sacred pathway in the human being, the apotheosis gradually occurs.
Within this peace, it is meaningless whether the reborn soul chooses to serve the eternal by the way of Michael or Lucifer. The path one has travelled has made him the way he is, and the problems of the lower mind – those which are called morals – no longer hinder him. Before the attainment of this connection, it is futile, however, to think that one has surpassed the problem of good and evil. The personality cannot do so for the personality is made out of sympathies and antipathies, out of the materials of the lower mind and tied to the problem of suffering both as a subject as well as an object. It is naïve to say that good and evil can be confined according to some belief system into two eternally separated polarities. It is as naïve to say that good and evil do not exist at all. It is straightforwardly criminal to name as good that which “feels good” and evil as missing the pleasures for which one yearns. Absolute morality does exist but it demands extremely careful contemplation about the relationship of the subjective and the objective in order to be understood. We cannot name rules for it, but neither can we say those rules do not exist.

Chapter XIV

Occultism – that “most dangerous of doctrines, for it leads ignorant souls directly to madness” – is so dangerous because a man cherishing daydreams of a personal nature will catch fire from the idea of superhuman power, and by encouraging his creative power to fervent activity he calls into action something he is unable to control. In this case, it is all the better the more weak-willed and less intelligent one is, for then the disaster strikes fast and he loses only his life. Yet, if one has developed a strong will and intelligence before he is able to feel true love, he will create very sad and long-term effects before, in the end, losing not only his life but his reason as well. In other words, part of the fabric of the soul is destroyed and has to be built again with prolonged work, which is all the more bleak since the soul reborn later would intellectually already be ready to move forward in its evolution. If one were highly evolved personally, then the catastrophe may not happen at all, which is the greatest catastrophe possible, for then the distorted soul

30 In other words, an ordinary man cannot resort to the measure of some external system of morals, although he can – and should – base his life on non-formal keys of ethics: simply to strive to act as right as possible and to love and understand as much as possible. The initiate sees these truths as concrete, but for the normal man their shape seems to change and flow all the time because he has not yet reached their fundamental essence.

31 This kind of a human being is rarely able to chase the fire in a way that would cause sudden death directly, but instead an unprepared invocation is apt to call forth forces from the subconscious that will destroy him, and he loses his life because of depression, sickness, accident, or through some other apparently external means.
would not have the possibility to grow whole by breaking, but would remain deformed while increasing in unilateral power. Some of this was discussed earlier, and although it is a subject of which "public" occultism refrains from talking, it is good for the student to know that he may indeed enter the game with higher stakes than he can understand at the moment of fervent desire.

In ages past, the occult doctrine was concealed on purpose. Today, it conceals itself by wrapping itself in the cloak of public revelations. This is good to remember, helping to discriminate clearly all half-truths from the real philosophy. As the philosophy of magic is the mother of all liberal arts and different philosophical schools, it is understandable that there exists no thought that can be linked to it that would not have a partial truth behind it. But if we accept partial knowledge, our worldview will remain colored and our understanding will not be clarified. For the "hidden truth" does exist, although words imprison it in form, thus, destroying the original meaning. Forms are necessary in the process, they are tools and they have their own kind of beauty, but by themselves they have no truth. Since one's progress follows naturally from the sincere will to progress and not from any particular act, all explanations are in fact muddying of the original purity, and most right is the one who says the least. As the reader can see, I have not let this stop me; but knowing my own inability, I have left for others the burden of being the most right.

Finis.
Oh, there are some who remain proud and fierce even in hell, in spite of their certain knowledge and contemplation of the absolute truth; there are some fearful ones who have given themselves over to Satan and his proud spirit entirely. For such, hell is voluntary and ever-consuming; they are tortured by their own choice. For they have cursed themselves, cursing God and life. They live upon their vindictive pride like a starving man in the desert sucking blood out of his own body. But they are never satisfied, and they refuse forgiveness, they curse God Who calls them. They cannot behold the living God without hatred, and they cry out that the God of life should be annihilated, that God should destroy Himself and His own creation. And they will burn in the fire of their own wrath for ever and yearn for death and annihilation. But they will not attain to death..."

- Dostoevsky: The Brothers Karamazov
FOR THE READER

Discordamelior, “The Philosophy of Perdition,” is a treatise on the discord of the universe and concerns the superiority of this discord over the aspiration of harmony. It is the most Satanic of the parts of Fosforos and, because of this, was at first published as the first book of this opus focusing on the philosophy of Satanism.

Discordamelior, like Satanism itself, is divided into two parts: “The Bright Face” and “The Dark Face” or, to use other terminology, the Face and the Mask. The section on the Bright Face starts with the difficulties that confront the student as he delves into the problem of suffering on the ascending path. Satanism will bring forth any denied otherness as long as it exists to be addressed. If we aim towards the spirit in too unilateral a way, Satanism represents matter for us, and vice versa. If we are too intellectual, it represents emotion for us, and the other way around. If we are slothful, it is passionate and fiery. If we are passionate, it obstructs us as inertia. It must manifest itself, for the totality always manifests as an absolute. Only when we have realized the subtle unity between the self and otherness with the help of knowledge, and when strife and love have been released from the prison we have built around ourselves, this Adversary – disharmony – dissolves into us and loses its ability to cause harm.

In the second part of the book, Satanism is to be understood differently – as a manifestation of the consciousness that has bound itself to spiritual regression, to evil, and destruction. Its being is legion and its voices are countless, for it is born as a reflection of a unilateral ideal of man. It is one's child and will talk to each of us precisely with the voice we ourselves have made for it. It can be noble or rude, intelligent or petty, bright or dark. Its form can be anything. It is “The Dweller On The Threshold,” the two-faced Janus of the gateways.

The whole philosophy of the Star of Azazel is based upon the newly emphasized occult process according to which no single part of the world can be condemned in its core essence. Thus, we must understand that there can be nothing negative in Satan or in Satanism in relation to our existence or to our evolution when it is understood in the right way. If it were otherwise – if there could manifest such basic realities in the world that we should simply dismiss – then evil would indeed exist in the fundamental structure of the universe. In this case, dualism would be true and God (Logos or the Absolute) Itself would be involved in evil. However, this cannot be so. Dualistic philosophy can exist only as a psychological structure of the lower mind, never at the higher level. As soon as the student steps into a form
of existence higher than the physical, astral, or mental worlds, one will realize
the absolute truth that all dualism and evil belong only to the illusory world
and not at all to that deeper reality on whose surface the foam of maya bubbles
for a passing moment. Thus, we must strive to understand everything, the
world as a whole.

Struggle is not allowed on the new path, not as a higher ideal and not even
as an internal process. Therefore, we must delve very seriously into the most
challenging problems in this difficult world, no matter how painful, horrible,
and sorrowful are the impacts of the dark age in which we are currently
living. Certainly, we would be cowardly if we dismissed anything without
investigating it earnestly and without prejudice!

Yet we have to understand – or, if we are skeptical, at least consider as a
hypothesis – that all research is like absorbing a particular ideology into
the spirit. Words, thoughts, emotional impulses – these are not only
subjective, but very real and, in a way, eternal forces, spirits, and notes in
the play of creation. The attitude the reader brings to the questions and
answers soon to be discussed may define one's life intensely. Every emotion
or thought is a suggestion and spirits speak through it. Because intensity is the
very essence of spiritual powers, the suggestiveness of a thought is not a
guarantee of its truthfulness. If the reader fails to enter into dialogue with
the two parts of this book, the whole problem either passes by him completely
(and even then it leaves its mark on part of the subconscious mind), or he
gives wrong answers to the questions of the mystery drama, does not learn the names
of the guardian demons, does not understand the triple key, and becomes
diverted from the legacy that is rightfully his. This is a very real danger,
for danger must always be present where there exists a possibility of real
development. Otherwise the whole process of evolution would be only
superficial theatre without any real depth.
PART ONE: THE BRIGHT FACE

Prologue

THE UNCONDITIONED SPIRIT, acknowledged as the fundamental reality by the philosophy of oneness, gives us the basis for life and makes creation possible. In itself, however, being necessarily passive in its state of absoluteness, it is unable to create or act. Powers emanate from it as streams and become more and more complex as they are segmented in braids of one multidimensional life. In order to manifest, these seem to form as polar opposites to each other. In this book we will clarify the nature of one differentiated but pure power: the principle of destruction and death.

We recognize the reality of spiritual forces but we deny that any of the known public doctrines, of which there are many, have completely understood their true nature, even from a single point of view. A biased view of good and evil creates naïve divisions. Yet we do not encourage immorality, only the discarding of moral formulae and religious structures. The doctrines of the church we discard utterly — whether they manifest as Catholic, Protestant, or as some free form — as the pillars of these doctrines are too deeply rotten. Likewise, we discard brutish egoism, like that of LaVey and the Church of Satan, which is not a philosophy but only a way to express ignorance of the laws of the soul and spirit. The pseudo-Christanity of the church and the so-called Satanism of the hedonists are nothing but two blind eyes horrified of each other, oblivious of their own ignorance. Neither do we acknowledge any mundane system of law or justice, and we look askance at the inverse morality of the worshippers of Satan, in that likely not a single one of them truly acts in the spirit of that ideal of unconditioned liberty in which they believe. Ignorance ties their hands, and with a blindfold they follow the lead of the material and psychological nature just as intensively as the deluded religious believers.

The seekers of material pleasure presume that man is free but not a responsible being. Religious people and humanists on the other hand maintain that with freedom comes responsibility. The fatalists and materialists see man as fundamentally without either freedom or responsibility. Our view is that man is not free in his actions yet he cannot escape responsibility for them, which may seem absurd at first glance, but will be revealed to be wise when we begin to understand even vaguely what a human being actually is. The answer is not to be found in the dictated theological dogmas any more than in genetics or psychoanalysis, except by understanding the symbolism of correspondences and meanings. First of all, it should be understood, if not as the reader's
own point of view, at least as the view of this book, that man is not the same as the destructible body or its psyche, but both the body and the conscious and subconscious states of the materialized consciousness are effects and not causes, mere echoes of the living being that cannot be seen with the eyes.

May this be a warning to those materialists and hedonists enchanted by mysticism; the ones who in Satan see the bringer of material happiness. We do not approve of their opinion any more than we accept the delusions of the Christians. The illusion they cherish is sufficient only as long as they get pleasure from physical vulgarity, but that pleasure will burn out quickly no matter to what level of perversion it is extended. We do not identify spirituality with moral goodness nor do we identify matter with evil. Egoism is not evil because it is immoral according to some dogmatic belief system and not necessarily even because it may cause pain for other beings, but philosophically it is of low value because it is bound to blindness and upholds ignorance and delusion. Apparent altruism is a delusion in the same way, and all the saints and paragons of morality, deniers of the flesh, and benefactors are nothing but egoists, projecting their selfish desires outward and believing themselves to be serving a higher good when, in fact, they only serve their own self-created mirror. They are responsible for extensive selfishness veiled in the name of hollow moral concepts and false divinities.

32 There can manifest “good” and “evil” in spirituality as well as materialism, which means either wise or distorted action. This has been said as a criticism of that dualism of old that sees spirit as good in itself and matter as evil. In reality, both of these are only parts of the absolute primal substance, and their presumed moral dimension follows only from how the consciousness applies either spiritual or material energy to some particular aim.

33 The thought presented here traverses the chasm of the Cartesian methodic doubt and as a working hypothesis admits to the possibility that the world could exist and be understandable intellectually even though the suffering caused to others is not evil per se. Despite of this, the delusion that is always intermingled with this kind of evil would make a cruel action necessarily and fundamentally wrong. This is a philosophical basis for the fact that “evil is evil,” for delusion is evil in itself in the neutral reality of understanding. The answers of the buddhic and atmic path for the same process (of defining evil as evil) differ in their form but are uniform in their conclusions.

34 It is obvious that if goodness makes a display of goodness, it is sheer badness,” says Laozi. Every time we start to value “the right,” “good” action, as some separated part of the whole, we are giving birth to the concept of evil. Because of this, we should not raise anyone or anything on a pedestal. If we do this to ourselves—even in our own mind—we must understand that we are not a single straw better or less selfish than the vilest of men. But as has been repeated again and again, this does not justify conscious wrong action nor does it free one from the demand of striving towards the right kind of action. Altruism and egoism must be removed from our minds as concepts, but the actions implied by these names do not change in value in the world of action. Instead, we must simply strive to act as rightfully as possible, for the right action for us is the right one for the world and vice versa when we understand the fundamental spiritual structure of the world and act according to it. In this sense, the Buddhist idea of evil as ignorance is true.
Chapter I

"I am the spirit that denies!  
And justly so: for all that time creates,  
He does well who annihilates!  
Better, it ne'er had had beginning;  
And so, then, all that you call sinning,  
Destruction, — all you pronounce ill-meant, —  
Is my original element."

— Goethe: Faust

Polar existence is divided into a duality, both in the case of man as well as in all other conscious manifestations of life. The life of the spirit, although passive, is the life of consciousness. In the material life, consciousness is blurred but action is dynamic. It is not so strange that in the modern world, where spiritually is still led by the heritage of intellectual Europe, the force of the spirit and death have been made to yield to an evermore narrow field as the active intelligence and physical action continue their centennial triumph. But the moment of change is approaching quickly, although it may seem to be far away from the view-point of human life, short-lived as the will-o’-wisps.

Small but expressive evidence of this is found in the new rise of Satanism from the mists of the Dark Ages. Against this widespread phenomenon, it cannot be argued that its roots are found only within the ignorance of the vulgar or small circles of delirious lunatics; there is something more behind it. Thus far, Satanism has not been understood nor have its furthest roots been revealed. Satanists can see the rise of Satanism as a victory of honesty in a society held together by decaying ruins of hypocrisy, while outsiders recognize it as a manifestation of prevailing pain — or, in the church circles, as a delusion plotted by the Adversary. There exists truth in all of these and they are not mutually contradictory, as can easily be seen. Yet, the underlying reason for the phenomenon will remain in darkness until the serious mistake of the prevailing worldview in withholding and oppressing spirituality and death — the fundamental essence of feminine nature — is seen.35

35 There is a lot of talk about women's equality in modern society and much work has been done striving for it, yet it is not recognized that precisely the tendency to make women manly has contributed to the ruin of feminine principles. Women have achieved equality with men, or very close to it, but at the same time their womanhood has suffered violence. Women have the rights of men but no longer the rights of women, and they do not know how to yearn for them. This is directly connected to the above-mentioned schism between the passive spirit and active matter, of which the latter has worsenly gained precedence over the former. Naturally, the solution cannot be found in the return to the old scheme, but rather the solution is in the extraction of the archetypal points of view of the old to form a part of the new. This is not that far from the issue at hand and is an essential part of the same process of re-examination and polishing of the new inventions of the modern way of thinking: connecting the straightforward (male, demiurgic) cognition with the anima (feminine, luciferian) aspect.
As odd as it may seem, there must be careful consideration to connect Satanism with natural progress and development. The principle of darkness, which has not gained its due attention in its pure and bright manifestation, takes notice by force, wearing the mask of condemnation and horror. Yet this mask is man-made. The fear we feel towards death does not come from nature but from the self-conceived unnaturalness, disharmony. We have lost the sense of the beauty of darkness and therefore succumbed to that same hubris to which mankind must fall over and over again: the over-valuing of life and material happiness, and the crowning of sensual pleasure and profane knowledge. “To where has sanctity disappeared?” ask the self-righteous, turning their heads ignorantly back into the shadows of bygone ages. Not in the past but in the future does greater wisdom await us. Yet, it must come through destruction and fire, through pain and deep freeze. As long as we are afraid we cannot understand. As long as we suffer we cannot realize. But as we raise our eyes upwards into the night, into the darkness that existed before light, into the darkness that makes all understanding possible, and downwards towards death, the very foundation of change and thus the pre-requisite of all life – when we see these and love them – only then can contradiction and chaos open to the new age of equilibrium.

The purifying rebirth first requires death. What is death? Death is consciousness’ escape from a form with which it has worked in long enough to be identified. Identification is one of the great mysteries of spirit well worth examining. It is a means for manifesting creation and power, but also an excellent method to become bound to unbearable agonies for great periods of time. The fundamental axiom of the Buddhist philosophy is to be liberated from the identification with form, but this, like all limited points of view, tumbles at a certain point in its own striving if understood in a unilaterally fanatical or prejudiced way. So-called Christian doctrine, on the other hand, sees identification as a given reality, and the transcendent either as a delusion or as some sort of a faraway fantasy having no impact at all on the everyday life. A monumental mistake! A stable interpretation of life in which thoughts are never sacrificed to change or death allows for amazingly little true happiness (although false pleasures more than enough) and also few possibilities for realization. Some seer or artist, although not understanding the nature of his vaster world philosophically, can possess much greater knowledge than all the arrogantly proud modern academies. “Child’s wisdom, woman’s recall”\textsuperscript{36} is what these endlessly dividing hatcheries of sophism have. The rottenness of modern science is visible precisely in that it does not recognize any kind of morality or spirituality, but instead a superiority of rationalism with a kind of justice of the strong. The morality and the spirit that is needed

\textsuperscript{36} Kalevala, Canto 3.
is not the sanctimonious hypocrisy and arbitrary narrowness of the churches, but the voice of meaning naturally felt within the heart of a healthy soul.

Someone may ask, "What does the 'Philosophy of Perdition' of Satanism have to do with this voice of the heart?" The answer is easy: for as it was understood in the ancient times, one of God's hands holds life, the other death; one of his legs stands on the earth, the other in the heavens. It is certainly not the case that the two principles of nature would have been joined together in this twofold image of the divine (that one can still find for example from the Hindu temples), for in dualistic religions these two sides of being have been separated without thorough consideration. Therefore, evil can no more than good be separated from the divine union. If the heart is that sacred chamber in which the voice of God is heard, it reveals the secrets of suffering as well as happiness for he who has ears to hear. But this is a subject we have dealt more thoroughly elsewhere.

If death is therefore only the changing of form – as we can easily see when considering the subject, even if remaining in a purely materialistic point of view – then what separates it from the fabric of life? For is not life in the same way a continuous change of time and space? Is not thought itself based upon the foundations of change, and is not the ability to change the very prerequisite of knowledge and wisdom? The prerequisite of change is durability. No life could be born from empty chaos even though chaos itself is in fact the most perfect and unconditional life – but life without cognition. These two: life and cognition, chaos and breath, matter and formula are the most unconditional manifestations of the one and only, and are forever inseparable from each other. Their names can be interchanged again and again, and Satan and God become as each other depending on what the qualifications are of the collective understanding of metaphysical realities. As we today live in an age in which matter is seen as fundamentally real, the opposing force is spiritual and the stabilizing one is material. Therefore, Satan of modern times is transcendent and holy, and God is material and profane. We see this most excellently in the secularization of churches and, on the other hand, in how occultism and magic are often connected to Satanism. From a European point of view, the roots of the situation have their origins in the Middle Ages, when the church that sought material power broke away from Jesus' faith, developing its own redemption dogmatics instead. If man would have a thousand or two thousand years ago been able to see truth in revelations such as "seek ye first the kingdom and all these things shall be added unto you"\(^{37}\) and "be ye therefore perfect"\(^{38}\) then the

\[\text{Matthew 6:33.}\]

\[\text{Matthew 5:48.}\]
name of Satan – i.e. The Adversary – would have remained as the force that opposes man’s spiritual development. Today, the spirit is in opposition against man, or rather against the false image of man that he has made for himself, and therefore receives the title of Adversary.

It has been said that “whom the Lord loveth he chasteneth.” Of course, this does not mean that the omnipotent, absolute, and super-spiritual essence could have favorites any more than it means that it would put these favorites to some sort of test of piety, as it is usually believed in religious circles. More likely, this statement captures the following truth: the closer the soul is in this time of materialism (that has been going on for thousands of years) to the spiritual being (called God, for in that form it can for the first time be perceived), the greater pressure and distress it must be under, by fighting (without realizing it, perhaps) against the current. The law of the strong, the merciless basic law of material nature, seeks to destroy that spiritual light that has been born at the wrong time – wrong from its own point of view, while not of course wrong from the point of view of the totality – for as it has been said: “ye are the salt of the earth.” A spiritual light is always needed to raise and lead the movement of that material current. Thus, the heart of God is covered by the heraldic shield of Satan, and it makes the sacred light appear black and terrifying. Just as the manifestation of the higher form has a dark face when it is reflected onto matter, the countenance of matter – that real Adversary – looks gentle and its embrace is pleasurable before the bitter strike. The chains of the spirit and the binding of the mind to that which dies and is destroyed are made unrecognizable, and that which one leaned on, turns brittle and crumbles away. Let us, therefore, not be afraid of the dark, for there lives gentleness behind the black pain. It does not exist for the one who cannot see it and, like Job, that one justifiably curses God. But there is no meaning in pain for he who can see, and he can only bless evil, or that which was seen as evil before. Because to the very essence of religions (as they are understood today) belong the characterization of evil separated from good and the defining of wrong and right action, religions are responsible for the existence of evil by closing it away from the circle of understanding.

40 In the form of Logos.
41 Matthew 5:13.
42 All life follows the natural involutionary impulse at first and the evolutionary impulse only half way in its cosmic existence. Although the magnetism of matter represents “The Adversary” for the second half of the evolutionary process, this is a subjective mode of experience. Every universal power is neutral in itself.
43 The initiate of higher grades sees suffering as a de facto discharge of disharmony. Before this blessed stage, man still has a possibility and also a duty for serious contemplation of the problem of suffering.
For the enjoyment and development of my readers I herein present five theses belonging to the subject:

1. **Blasphemy does not exist**
   A god that can be blasphemed is not truly holy. Because of its very nature, holiness remains forever beyond the reach of blasphemy, for it is in everything and no thing is too base for it.

2. **Good does not exist**
   Since opposites give birth to one another, as is verified by the obvious permanency\(^{44}\) of the cosmic harmony, distinctions such as good and evil are not objectively true but are dependent upon a particular point of view.\(^{45}\)

3. **God does not exist**
   The concept of God is so open to misuse, misunderstanding, and countless different interpretations that it would be better if no such label were ever invented, especially as a proper noun for the highest being. That which can be limited to a name is not perfect. Such a thing that a name can depict better than some other is not completely harmonious. A being that is not completely harmonious cannot be anything but one part of which the cosmos is made up, which while temporal because of its relativity, is no higher than man and therefore does not deserve his worship.\(^{46}\)

4. **Belief is lack of intellect**
   Belief refers to superficially invented thoughts fed with the suggestions of idolatry. Belief is produced by man's subconscious that limits the field of conscious thinking with an apparently spiritual, although in reality merely psychological, harness.

5. **Prayer is selfishness and/or cherishing of lies**
   In prayer, believers ask of their gods something they foolishly think to be better than other possibilities in the chain of life's events. If we set aside the obvious absurdity that the all-powerful and all-knowing being would need people's requests in order to act rightfully and in a perfectly justified

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\(^{44}\) Cf. Polyharmonia, Chapter I.

\(^{45}\) Although anyone with normal intellectual abilities can read this in its context, it might be necessary to point out again that the above mentioned statement does not justify self-righteous relativism but only forces one to acknowledge the fact that truth lies and cannot be dogmatic.

\(^{46}\) Despite of this, we, as human beings, must remember that many sincere people — mystics, philosophers, artists, and maybe even some enlightened religious people — have tried to capture with the term "God" the truly existing although unimaginable mystery of Nature, the sanctity of life (and therefore of death also), the secret of the created and the uncreated, fullness, perfection, and The Absolute with its conscious omnipresence and omnipotence which the spiritually evolved man cannot disregard or apply cataphatic terms to other than in its own category of being (i.e. as a humane "Highest Good").
way in every situation, there is still left that blind thought that the one who prays could ask for the best possible outcome with his faint understanding. In reality, a prayer can be placed under either (or often both) of the following categories: (1) Self-deceit – the one who prays feeds his false idol of god with his self-created or adopted thought patterns, for otherwise the idol would soon drop off and die like any other illusion created by the imagination; or (2) sheer concrete selfishness – the one who prays asks for some particular thing to happen that is pleasant for himself, and senselessly presumes that the fulfillment of his own fancies would have no effect on the balance of nature outside himself.47

In the current age of despair, it will happen, and is happening already, that people who are fed up with sterile intellectualism will seek answers elsewhere, searching them out in darkness and putting their trust in mystery. There are then two options. First, to choose the mysteries of faith that straightforwardly mock intelligence, that separate the spirit and place it on a pedestal so that men can, by bowing to it, buy for themselves the right to all manner of selfishness – this is the path of the churches and the very telos of the mundane church in its understanding of God and religion. The other option is to choose the mysteries of the spirit that do not deny the intellect, but build upon that very foundation purified from lies and dregs by the intellectual observation. This includes super-material – but not supernatural – observation and the mysteries of the clear vision that have been known throughout the ages by the name of magic and similar words. These are the mysteries of the Great Science and of the Great Art unseparated from man or from mineral, which do not deny knowledge but open it, and which are the first language of creation in pure worlds. This will be the final goal of humanity, to achieve Real Knowledge – the first step of which is the clear perception of one’s own ignorance – and god-likeness, yea, Divinity itself; to be “perfect in all perfections” – for it has not been said in vain: “Be ye therefore perfect, even as your Father which is in heaven is perfect.”48

How could this be possible if we do not love Satan as he was loved by God who made him? As he was loved by Michael who pierced him, wrestling

47 This criticism is naturally directed only at the prayers of monotheistic religions. For the pantheist and the polytheist, prayers are spells and incantations the meaning of which can be intellectual (contemplation), loving (unification and communion with the approached divine power), or willful (a magical impulse in the narrow meaning of the term). This kind of prayer is a completely neutral action in itself, which can be directed to both good and bad intentions. The monotheists also use their prayers in the same way, although unconsciously. After “praying” for themselves and finding their prayers fulfilled they hold this as a sign of the favor of “The Only God” (which would mean the non-favor of others from the point of view of the particular higher force, which is an absurd and a petty thought). Cf. Matthew 6:8.
48 Matthew 5:48.
with his sibling. The soul always loves that which is so familiar and yet so
different from itself, the opposite, so unlike itself in its beauty, strong in its
presence! What does it matter if our bodies would be mutilated or our souls
torn apart in Satan's hands? Is the matter that has clothed us our own? Is
our mind something permanent and does it belong to us? Can there even
exist violence in a world that is One? This is the way we must see our relation
to pain if it is true and not a false ecstasy. Yet, if we desire to see its relation
to others, there is a possibility that our intelligence alone will betray and
forsake us, and we will fail to understand. He who kills another kills himself.
He strikes a wound into his own soul and it will bleed, eventually opening
in the body. We cannot do wrong to others and think: "there is no evil,"
for this is a trap and deception. But if someone wants to do so despite
everything, no one should judge him, even less fear or hate him. We should
not demand punishment nor hope that the punishment of God will strike
the wrongdoer. The one who does so, let him know that he himself is in
the same pitiful state and does not see, but beholds with the blinded eyes
that which is not real.

Reality does not exist in words or in forms, and it is not directly communicable.
The mystery is still laughed at, victories of intellect are still believed in, but
when the intellect has drunk its cup of victory and stares alone into the
darkness – what then? What is the meaning in accomplishments? Pleasure?
Ha! The victory's sweet ecstasy will soon disappear and pleasure draw farther
away from its seeker – but not so with truth and wisdom which, once attained,
will never fade away. This is possible because true wisdom is not a matter
dependent on relations and does not change (unlike material and logistic
knowledge), but is precisely the understanding of the fundamental essence
of that world bound to relations; of basics more real than appearances, which
are made up by illusions of time and change.

49 Which does not mean that we should accept the idea of the "mutilation and tearing of the
soul" even in relation to ourselves, for our bodies and psyches are, so to speak, inhabited worlds
and therefore part of the sacred otherness. What I mean to say is that we should not give in to fear and
avoid Satan only because of negative associations. The distorted feeling of pain and fear experienced
by a fakir or by a masochist is a tragic delusion. Cf. Aryanizm II, Chapter VIII.

50 Men who aim towards the right action have no right to hate or despise people who, because of the
dark history of their souls, have chosen the downward path and act as the instruments of suffering. These
embodiments of actual evil are even more victims than perpetrators, and although their action is distorted,
they do what they do according to their best ability in a world that has committed serious injustice against
them. Forgiveness, even when based on logical understanding, is much to ask, but it is all the more
necessary to try and practice if we want to see the great whole clearly.
Chapter II

"If he were beautiful
As he is hideous now, and yet did dare
To sowl upon his Maker, well from him
May all our misery slow."
— Dante: The Divine Comedy

Until now we have dealt only with the bright aspect of the abstract character of Satan, the pure and (when correctly understood) benevolent principle of the depths. But he is yet two-faced: the face of the depths is dark, and the illusion experienced is real as long as it is thought to be so; all impurity, rot, one-sidedness, lie, despair, filth, ugliness, violence, and perversion in three levels; the interconnected worlds of the mind, soul, and body are of his mask. What is this? Surely it is not something good and desirable, pleasant for the seeker of truth, as we have presented this pure and wonderful power. Indeed, once the division is made and words are used, there is a distinction between desirable and undesirable. Where one's understanding stops, there he must make a distinction; this is unavoidable. We can only try for our part to widen that understanding to become as whole and as absolute as possible at any given time. That which is left outside that circle — that which is shadowy for the understanding — is the field of the Devil, the world of Satan's mask. Yes, it is subjective, but also real. Its every part is right and in its right place — but together, in that angle of time in which the human consciousness meets them, their form is horrible. It has been said: "there is none good but one, that is, God,"[51] but it is after all better to say: that nothing is evil. The latter does not negate the former, for where can God not be found?

How marvelous are your secrets, O earth who from rot and decay make wonderful flowers grow, and who from the pressure and heaviness of the black mountains produce shining gold and gems! This is how the poets of old would put it, but let us say differently, we who can already see beauty in darkness itself: wonderful are you O rotting earth, and wonderful is the heaviness of the black mountains! Let them give birth to flowers and gold or let them not, for beauty lives in darkness itself in the same way that it lives in the forms of light. Nota bene: Not in the immateriality but in the perception of matter is happiness to be found. Chaos itself is non-conscious, and cannot be desirable or evil. Its grand beauty is left for man to see, that bright child of chaos and spirit. Why bright? Presumably, this is what troubles those fascinated by darkness, because of its resemblance to the shallow words of hypocrites, spoken without meaning. But no! Beauty can without doubt

51 Mark 10:18.
be born from broken symmetry, but if there did not exist symmetry in which a breach could manifest, there would not exist beauty in darkness either. Then it would really be as the church teaches us, that darkness is the net of the devil in which he tries to catch the righteous. Stupid is the one who gets caught in that net, and not a noble soul! If we choose the Philosophy of Perdition instead of the doctrines of the church or the phone book catalogues of theoretic philosophers, it is not because of credulous supposition that in this way we would gain greater pleasures than others, but for the knowledge, conviction, or calling for that which is so different from the pale joys of phlegmatic everyday life.

It must be understood that many (such as Levi and the occultists of the centuries preceding him) beheld only that deceitful and matter-bound side of darkness and the devil when they spoke of Satan. This is correct enough as long as we do not mistakenly confuse these two vocabularies with each other. Words can be changed and used for creating confusion (of which a pious reader will doubtlessly take this writing as a good example), unwillingly or willingly. The listener or the reader either grasps the meanings thrown into the air or not. In the worst case – and lo, maybe often – his mind distorts words and thoughts, and unconsciously he fits everything into the mould of his old beliefs.

Let us notice what Blavatsky in her time pointed out: the spiritual being that has been cursed in modern religions as Satan and Adversary is the creator of the true spiritual man and one's messiah and savior from the blindness of matter, from the prison of eternal idiotism. Without a doubt many conclusions can be drawn from either the sincerity of religious beliefs or Blavatsky, according to the assumptions of the particular student. The one who seeks to serve that other darkness, the Lord of Masks (who is not a being, but only a reflection), let him aim to do everything as irrationally as possible. Even in that case it is not possible, nay, even if he is able to crush his own body, soul, and mind, still he is under rational laws and his actions are purely logical and praise God (that is to say, the totality of the spirit), even while wholly given into desire. He receives no pleasure or oblivion as a prize for his self-destruction, but must go through his hells over and over again. In other words, he lives just like the moralists who so disgust him.

Nature makes no leaps and allows no exceptions. As the basis of all, it plans all actions all the way to eternity. From nothingness nothing comes, and nothing becomes as nothing. That which herein has been called the Philosophy of Perdition will, when correctly interpreted, give perdition only to the soul's misty visions of heaven and hell, morals, disputes about doctrines and laws, and the supposedly indestructible shackles of matter and time.
Chapter III

"Evil is goodness exaggerated."
— Koot Hoomi

Evil – disharmony, coercion – is always born from the supremacy of a particular aspect in its relation to the whole; from the fact that out of the coequal building parts rises one wishing to surpass the others. Man is endowed with a division of different substances of natural principles, and the result of the mutual composition of these is the framework of one’s character (over whose manifestations the circumstances of his life naturally have a guiding influence). Everyone has a certain aspect of his being that is most dominant and the closest to himself, but circumstances will become dangerous if that one aspect has a tendency to swallow all the others.

It can be said that for every principle of being there is a demon, an adversary, or two to be more precise: the one that is seen in the tyranny of that aspect of being and that which is seen when that aspect is weak and immature. The former is active, the latter is passive. The first one manifests in people who are developed as spiritual beings, evolved as humans, and the second in those who are more likely travelling towards being human from the calm and phlegmatic sleepiness of their animal side. When we remember the sevenfold division of human principles it is easy to see the character of these two-faced opponents in each case. The division proceeds in the following way: material, emotional, vital, discriminatingly rational, abstractly intellectual, loving, and spiritual. Of these, the material and the spiritual are conjoined principles, as are the emotional and the loving, and the two-fold nature of the intellect. The vital force corresponds to the spiritual vitality in death (i.e. to the impersonal existence).

To understand these opposites and their connection to one’s own aspect is the means to overcoming the problem of one-sidedness. For example, if I am a person for whom the material life is the closest and the one most familiar, it may so happen – and in fact will happen almost certainly – that in my life I place materiality first and neglect the spiritual side, either by denying spiritual existence altogether or by thinking that it has no importance or need of attention. At first this does not hinder my life – although it will make it more one-sided – but the more I develop an understanding of the beauty of that materiality, the more bound I will become to its limits and laws. The following hermetic axiom contains an important key that will help us to understand the situation: ‘All things operating do it to this only purpose, to make

52 According to the theosophical terminology: ātma, kāma, prāna, kāma manas, manas, buddhi, ātma.
things upon which they work like themselves."53 When objects (souls) meet each other in that field which is common to them, a harmonious meeting strengthens that particular side of being which is common to them both (be they people, spirits, or "principles"). Therefore, if we are in frequent connection with the element we love the most, as is natural to happen, then in addition to the fact that we mould that particular element (for example, the community's emotional nature or material circumstances), it also moulds us; it gives us its powers, and its limitations. Man should – and this is the most fundamental idea of spiritual evolution – integrate himself into the whole of the cosmos with all its elements, not just one of its aspects – by which he makes perfect the archetype of the Heavenly Man and is the omnipotent image of God on earth. Yet it can happen so that the truth of the whole disappears from our sight if we follow one side of the truth long enough. Every element or principle – like the above mentioned seven – has its own unconditional law, and one joins to this law if he loses the sight of the unity of all life and the meaning of the sum total.

If we now remember what was previously said about the nature of Satan as a feminine and spiritual force in opposition to material life, we also understand that the most spiritual souls on earth will come to represent Satan, by carrying out the merciless principle of destruction. They see the secret side of the dual existence hidden from the eyes of mortals and they respect nothing else. The one who has instead exchanged moral good for loving virtue, he who is balanced and calm, respects equally the physical and the spiritual, for he sees that both of them are created for necessity and beauty. A purely spiritual being does not care about material happiness. This will no doubt provide answers and awaken new moral concerns for the reader.

There is no good or evil, but only death and life, law and chaos – a chaotic law and lawful chaos54 – and these opposites are interchangeable depending on whether they are seen from the point of view of the spirit or matter. Our so-called life in matter is in reality a death from the spiritual viewpoint.55 Because of this, the laws of the earth supporting life in matter are fetters and chains for the spirit, holding the soul in a limited state.

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53 "An hundred Aphorisms conteyning the whole body of Naturall magick, being the Key to open that which goeth before and which followeth after," aphorism no. 12.
54 Because the fundamental law of existence is based on nothing other than itself it is arbitrary. Chaos is law-bound, for without certain basic laws for being – i.e. the laws of nature – not even the seeming mayhem could exist.
55 This is the mystery of the crucifixion, found in all tales of deaths and imprisonments of the saviors: Loki, the flame or the light-bringer was chained, just as was Prometheus the fire-giver; Lucifer became bound to earth because of his "rebellion," and the other "light-bringer," Christ, was nailed on the cross of body.
People who have grown into the structures of their own delusions and know nothing of higher reality cling to mundane life on this grain of sand in space and think that they are doing the right thing. True, there is a sacred meaning to life in matter and it is indeed a "footstool for the spirit" in its own way and cannot be bypassed or left unnoticed. Yet so long as our attention is directed only at that footstool and we leave without notice the goal of our steps and the heaven above us we will be bound to the transformations of the earth and to the unconsciousness into which these endless metamorphoses enchain the mind. "If a man die, shall he live again?" What has come from earth will return to the earth, and its cognition will gain forms unfamiliar to us. The change of death has become the soul's part and it has lost itself, for it has lost its memory and consciousness of itself. This is the Divine Flame and Light, the only true spirit and the true God-consciousness of existence! How many have it? In how many does it burn strongly? How many can say those mystical words: "I am that I am"?

Rightfully do men fear death for they guess their destiny. They try to grasp mundane things for themselves without the knowledge of truth (for the truth does exist) and they cling to their body, plunging into the grave into which it falls. Fools! Is not man more than the sum of his coarse senses? What is the light that reveals to us the existence of the senses? What is the brightness that binds genius to the consciousness and the consciousness to the body, which is nothing more than differentiations of subtle clay? But away with you, pious devotees, and you who believe in mystery, in the guidance incomprehensible to the intellect! Away with you, who curse your own light, blasphemers! You say: "Man cannot know, but we believe it to be true that the world has meaning and it is in the hands of the highest one." In this way you, without trying to defend your own cowardice, the laziness of your own intelligence, raise stupidity as a virtue! You see not that this kind of humility without the bright flame of understanding, the icy light of knowledge, would regress man step by step towards unconsciousness, until the soul would meet its imaginary god in some kind of non-conscious bliss of spiritual protoplasm. True enough, this bliss exists; "every blade of grass grows and is happy." But this happiness has been denied

56 Job 14:14.
57 Only the one who has been initiated into the mysteries has gained true individuality as a human being. This increases the intensity, soulful understanding—and responsibility—of one's being a thousand-fold.
58 The quotation is from Dostoyevsky's novel Idiot dealing precisely with this kind of "buddhic" i.e. Christ-like element without the manas aspect (hence the name). "Every little fly that buzzed in the sun's rays was a singer in the universal chorus, 'knew its place, and was happy in it.' Every blade of grass grew and was happy. Everything knew its path and loved it, went forth with a song and returned with a song; only he knew nothing, understood nothing, neither men nor words, nor any of nature's voices; he was a stranger and an outcast." (Book 3, Chapter 7).
us, robbed for eternity,\textsuperscript{59} and he who casts aside his own intelligence, destroys his only bridge to humanity. In a more peaceful age, when the world would be happy and blessed and the right virtues would live in the hearts of simple men, this would not be such a great sin. But in our times, when “everyone who is not for us is against us,” it is most inexcusable. If it is pleasant for me to forget and to sleep in the sweet warmth of material life, I leave my body and soul in the hands of the powers of the earth and in my stupidity I cause constant suffering to my surroundings. The sick breathe of the slothful souls wafts around the earth reeking of death, proof of the putrefaction of spirit.

For too many a modern man is everything but a passing of time, nothing serious or real exists, and the most important thing is to sleep, sleep, sleep in the spirit and live in matter for as pleasurable a life as possible, for as long a time and as healthy as possible! It is unimportant whether we understand what we do or if anything we do is real. It would be the same even if life were something altogether different – just as long as we live and enjoy! Culinary pleasures, sexual pleasures, pleasures of the degrading ecstasies of drugs, selfish pleasures of artistic expression, of the ever-thinning culture, of the outward study of the thought of others, so that we can say: “Yes, I am quite an intelligent, understanding, gifted, and noble person after all!” It is quite another matter if we express our pettiness all the time in everyday life, living for years and decades in that vanity wherein the smallest obstacle irritates us and causes us to hold a grudge. How vain and stupid are the grievances of man’s selfish sorrows, hurt feelings, and how comical it is to compare them to the true sufferings of the world. We live beyond our resources, in unnaturalness, and it makes us unhappy (for the essence of happiness rests on the laws of nature, out of which the complicated soul has been built). We have everything that we want but we would like to have even more, and we do not see that happiness does not follow from accomplishment but from a spiritual (not a psychological) attitude towards one’s state. This attitude is to be gained only through a sacrifice, not by collecting possessions but by devotion. Devotion for the gathering of physical fruits does not fancy the soul for long, and certainly not forever. Because of this, he who loves the darkness says: “Therefore salvation is in Satan, in decline and in destruction, in the death of matter and in the darkening of life.”

\textsuperscript{59} For we are now living in a new age in which the individualized intelligence, abstraction, manas must be realized. The old world paths were different. These are, so to speak, \textit{astronomical} facts that cannot be denied. A sensitive person (and the occultist is always sensitive) knows this in the demands of his heart and can check it with the help of cycle calculations.
Thus, let our magnetic gaze be such that it draws death out from the depths of every being. May life wither away where we walk, so that the brightness of intelligence and spirit can gradually be drawn to being. Let us welcome destruction, let us call and ask for it with our existence – not with any violence, no, not with a single forceful syllable or tone of voice. Let us love! Let us love even matter, even the ugliness made by men, in its own way. We should not accept it, except as a thought, as a formula, and as an instrument. It is right, but it must not be enough for us. May death be in our hands all the time, let us bring it with us everywhere. May the brightness of space live upon our faces! Brethren, brethren! How bright is the embrace of space, how wonderful its black depths! Behold! Few see it but it saves them. But pain is our part in the world. No matter! Let us accept it, for the world has not reserved happiness for anyone in these times, and in the end, when forms are raised and made finer, we will hold victory in our hands. Now, let us rise, cultivate, and let us not be afraid of the darkness in which more beautiful forms live! What could harm us? What could ever harass us, we who demand nothing for we know that our reality is farther than death?  

On the basis of this, may everyone who studies these things on the thresholds of understanding also understand that:

1. To the extent one’s aims are selfish and material, they are destructible. The basic character of matter and self-centeredness is their constant death and chaotic, aimless formlessness, which is opposite to spiritual and true accomplishment, veiling forms that appear agreeable or disagreeable to the psychology of the subject, but are in reality devoid of both of these characteristics.

2. To the extent one’s action is material, it is bi-polar and two-directional. Physical work in itself is almost meaningless and only the consequence of intellectual and spiritual work. Therefore, we leave the actualization of material effects for the masses and natural forces, and only guide their thinking from above by handing over an impulse which is destructive and spiritualizing. Higher forces create it, the lower ones channel it. Since man is a multi-dimensional being, one must participate in action on many levels, but most absolutely

60 In other words, the occultist must make his whole being vibrate that new note of the new world, the tone of which necessarily breaks out of the old and overly restrictive form. When one finds the truth in himself, his physical or psychic presence anywhere will bring about clarification of this new way of perception and dying out from the forms of old. This kind of death worship, based purely on truth, love, and will, is the highest kind of “black” magic – in reality wholly spiritual and unselfish. If it is accomplished formally and the death that is sought is physical, we are talking about witchcraft and regression. Why? Because, despite the intention, the invocation of physical death separates the soul from the body before its time and that which follows is not liberation but only an extended karmic bond. To kill, even magically, is not a solution in the world that is ruled by magnetic affinities.
he must remember that the true impact and true power lives on the higher levels, and the direct impact on matter is the least meaningful aspect in the true work.

3. To the extent we love or hate, we are bound to the object of our love or hatred. If we want to liberate ourselves from bonds there are two options: either we eliminate our love or hate gradually and become only intellectual beings, or we place ourselves beyond emotion and see that we are not the emotions. We learn not to be afraid of pain and joy, and we experience happiness from these opposites which we control. But before either of these has been accomplished, we are chained to our emotions and thus are nothing but slaves that are being used by the ones above us as they see fit, and our personal life has no value in itself. This kind of state is naturally very painful for an intellectually developed man, although it fits quite well for the one less awake, by whom its degrading nature is left unrecognized.

4. To the extent we follow our master Lucifer, the bright Satan, intelligence is our first and foremost way to perceive the world. Each nuance of light holds in itself the idea of the light of its brother, for not even the Powers most high are the sole unconditional perfections of their own being, but live within each other. Therefore, that one who is the most unilateral in his perfection and completely intellectual has, after all, lost the beauty of the Master from his sight and will therefore follow matter into the destruction of his own creation – rising again in a different shape, in a different time.

Let us always remember that our final goal is perfection, and we shall see that to absolute intelligence are joined absolute love, absolute emotion, and absolute perfection of form. Therefore, violence – use of force on any level – is forbidden. The work of destruction is not violence when directed and applied in a proper way, as we walk the path of the spirit.
Chapter IV

"What can it then avail, though yet we feel
Strength unimpaired, or eternal being,
To undergo eternal punishment?"
— Milton: Paradise Lost

Let us turn our attention to those who have chosen the cursed doctrine, the wisdom of the Left Hand Path leading to the death of the soul. What makes them do so? It is certainly not ignorance of the laws of life or some sort of infantile hedonism. Although there can be found such souls, they are not worthy of our study, but simply unfinished beings left stained by matter.

Instead, the black magician emphasizes intellect and is the epitome of pride taken to the extreme. There is nothing in this pride that ordinary men would have right to consider evil. His stumbling block is the inability – or let us say, unwillingness – to value balance, unity, and love. He sees that the world has been built upon these things without his permission; that they are absolute values in an irrational way. This is something he does not want to acknowledge as justified, but says: "God cannot demand of me, a rational being, an irrational faith for the justification of His action. And what is God? A mere force." I know that I would become happy by submitting to His will, but I am not that weak that I would pay court to anyone out of my own pleasure. He demands that I kneel in front of his image; an image that does not exist. He demands that I give away my intelligence, evolved under endless ages. But that is something I will not do. I would rather suffer forever than bow down before such an impudent tyrant who, after punishing man, finally comes to demand that he cast aside even his own power of decision."  

The Black Magician is the most unconditioned, purest, and most evolved flower of mortality; a flower that never opens. His mind is as cold as a grave; he consumes himself endlessly. On this gloomy, pain-filled path he learns to control the powers of death and decay, and with his hatred toward the self-existent life he makes war against it, using all the magic power of his

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61 An ordinary profane man has never asked himself the most fundamental questions, which is why he cannot understand the final answers of metaphysics. This does not mean that he cannot have some comprehension of good and evil, but it is an untested and rough opinion that only the "path of purification" (the journey preceding initiation) places under a test in earnest. Man cannot know what is good or evil before he has glanced into the abyss. Nequaquam morte mortemini...

62 The tragedy of a black magician's spiritual life is the effect of certain subtle erroneous conclusions which are partly heroic and partly cruel. This is false conclusion number one.

63 This is false conclusion number two.
supreme intellect and will to oppress and torment nature as much as possible. He knows his mortality (i.e. perdition of his soul) but fears it not. To him, the final disappearance is like a martyr’s death. He hates the law of life, denied by him, unknown to him, and accepts no mercy from it – and then again, death is not for him a destiny feared but one sought after, for he sees darkness as perfection. He is not a butcher of men. He knows enough of the hidden powers of nature to know that death is merely a change. He does not hate man but looks down upon him. His rebellion is aimed towards life itself, and the most he hopes for is intellectual suffering, the wavering of faith, the same pain that he himself experiences endlessly. He does not take pleasure in cruelty or pain, but in that unbearable freeze of the icy hell that surrounds him.

He is perfectly composed, but it is as if he would endlessly yell into space: “Behold, this is what you allow! Are you a good god? Should I bow down before the creator of this kind of pain? No, but I will curse you because you have forced me into existence!” He knows his work is in vain, knows that God created him as an opponent to oppose, to curse and destroy, so that new forms and new life could be born from destruction. The more he hates, the more he suffers. He believes in freedom and yet he does not, and his belief in fatality becomes his destiny; he judges and he is judged. But he cannot go outside the world, and when the day “Be With Us” comes and the first form of darkness is reborn in its pure state, he will have his rest.

If we study this worldview objectively in the light of the Philosophy of Oneness, which is the law of all-harmony, we may notice that there is a hook concealed, one fatal error of thought. A limited intelligence, out of which is extracted the quintessence with which the follower of this dark philosophy identifies himself, cannot create a perfect mental image of that which is called God or the absolute and spiritual quintessence. It is not impossible to perceive, although it requires purified intelligence. In order to see, it must be joined with the spiritual soul that gave birth to it, to that sparkle of high unity, to love, which is, as said before, a higher sense, a sense with which the deepest forms of likeness are experienced (for the essence of the senses

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64 The wrong application of this right view is false conclusion number three.
65 The basis for this very complicated problem is formed thoroughly in the careless identification of the Absolute with the logosic ātma-buddhi-manas, both of which the word “God” (attempts to) represents. But man cannot fathom the mystery of the Absolute as a whole before he has been able to grasp it in other manifested beings.
67 Despite this, the fracture has been made and no self-sacrifice or sorcery can empty the karmic charge. Thus, the soul of the “Lunar Path” is born again to make amends. All of his brothers have achieved higher knowledge, higher love, and higher power, and have advanced to higher rebirth of the cosmos as pure emanations. Yet he must atone: return and go through the process to understand the unity he earlier rejected.
is to perceive similarity). The need for this kind of joining – or more likely involution – is a fact, a physical and a statutory necessity. Because a black magician does not see God but only his self-made image of Him, he pours out his hatred in vain on a being that does not exist. His faith is even more fervent and emotional than that of any priest, despite the fact that he specifically denies all manner of belief and life according to emotional whims. A paradox again: overemphasized rationalism – even when not of a materialistic kind – is irrational.68 It is always so, and the omni-formality of the fundamental unity is the basis of this law. Truth is not “out there” but within every single atom. In order to see the partial truth one must know the truth of the whole.

What is the answer then to that problem outlined by intellect, the problem of necessity and free will, shaken by unconditional law? The problem of predestination is solved when we understand time as the fourth dimension that curves from the spherical form towards the neutral central point. By reaching non-temporality all the time, within every moment the whole mosaic of the temporal world can be worked out from that central point by the one who can act consciously in the spirit. The limitations of time and space on the freedom of choice have been presented earlier in *Polyharmonia*. On the basis of these limits an individual has no chance to decide his actions “by himself” in a world that works as a vast network of complex and interconnected threads of cause and effect.

Still, it is possible to arouse the freedom of choice in a being in whom it has not existed before. How is this possible? Can the causal chain be broken? And what then would decide one’s choices? The explanation is found in the curvature of matter and time in the absolute space. It has been said that space as a spatial dimension cannot be absolute because of the relativity of its observers’ relationships to each other without any permanent “impartial” point which both can inhabit. This is a relative view, however. Space without matter is still space, contrary to those who deny the absoluteness of space. The fact that there cannot be observed a single point in space without matter

68 I have here dealt with that mistake especially characteristic of the path of manas which the “Descending Left Hand Path” has chosen for intellectual reasons (because of the over evolved intellect that feeds on the other soul aspects). Yet it must be remembered that just as one can come to the path of ascension through three different pathways, in the same way the downward path of destruction can be chosen through three different trails. In the manner described here, the principle of kāma manas has reached to touch the pure manas but without being able to be elevated by it, it has started to absorb the power of pure manas. In the same way also the principle of kāma, in other words, man’s desire or emotional nature, can touch the buddhic principle and start to absorb its power in a distorted way, and also the bodily personality of man can develop to such a self-satisfied state that it finds its touch with ātma and starts to vampirise it. All these forms of error lead first to demonic power and after that to the avitchi.
does not stem from the limitations of space but those of our own senses. Our senses are simply material senses, and everything non-material is also non-existent to them. Yet space cannot end at the borders of our senses, that much we surely understand! The concept of space is not material or observable in itself. It is the foundation of matter and not dependent on it. Thus, it has to be absolute, for only material (i.e. formal) space can be limited.

The concept of space requires – and it is every moment verified as we live, move, and have our being in it – that it can withhold matter without itself being changed by it. The definition of space precisely requires limitlessness and independence from matter. The physical matter filling space does not change in any way the nature of space, the fundamental basis of the deep: space remains pure “under” the observable states of matter and precisely because of that they remain existent as observable, multi-formed objects, as the atomic compounds of formative forces. Now, since a material object can make us perceive the non-material background (i.e. space) the student will notice that there is a mysterious connection between matter and non-matter, which requires the presence of both the manifested and the non-manifested in the cosmos. With certain reservations we could compare this to the parallel existence of matter and antimatter. Because this connection exists, it requires that the material object curve towards its (spiritual) nucleus which is its immaterial and factual basic essence. The forms of existence from atoms to galaxies all rest on an immaterial and empty point that is each object’s portal to the non-material basic essence.

The medium of this assumed connection of matter and non-matter is therefore every object’s spiritual nucleus towards which the object curves in the space-time. Now, precisely relativization of the concept of time is the key to the problem of free will: time itself is dependent on matter, time itself is matter and the thickness of matter slows time just as general relativity theory shows. Therefore, time has become a curved and relative dimension rather than a “purely material” (as we may believe) dimension. Therefore, since time is a dimension intertwining with the non-material, spiritual focal point outside of time itself, this means that the non-material or supportive spiritual moment is present in every moment of time, just as the formless fullness of spiritual ideas is present in every little bit of matter. Since life (in its broad meaning, containing in itself all the forms of manifestation and death) is, in the final analysis, inevitably the actualization of a cosmic will with no other possible explanation (this has been argued enough elsewhere, so no further attention is needed), that will, although an unbreakable unity in its fundamental essence, can, from the non-causal core of existence of every limited being, support each material being’s actions from the outside in such a way that it – being in everything – makes every conscious being omnipotent.
to the extent that consciousness and *the purest restriction* (the most perfect image or simulacrum) have been joined to the will and have realized its fundamental essence as eternal without being and limitation.

In this analysis we have built an order of the world in which spiritual atoms are spherical in their shape (immaterial and unreachable by the senses), curving spirally in many dimensions around their core (the mathematical point), and in which there is a potential omnipotence concealed within the fabric of evolutionary law. Time exists until it is surpassed, becoming one of the lower aspects of the object. As a stage of the soul's progression, this requires a total change in mankind's conceptual thinking, and when it approaches, it will help to put itself into effect.

The human mind, like an image drawn on water, exists only as a thought. Its truth remains for as long as the situation it has created inside of itself remains. Like a dream, it builds its own explanations and creates the names that veil reality as complex reflections. It is its own explanation and therefore its illusion is unbreakable until the method for the perception of the Outside (i.e. innermost) develops through a natural metamorphosis. Spirituality is vision, and vision is the perception of meanings. The more the soul is liberated from the limiting spheres wrapped over it and the numbers of restricted angles, the more it can see. As the vision increases, the area of that seen as evil will lessen little by little until it vanishes completely. No thing is wrong in the world. Whatever happens, horrors unreachable by imagination, it all must necessarily be beautiful. The conceptualization of evil, moral problems, and a notion of that which is to be rejected, derive from the idea of separation from God.

But if God is "a hypothesis that we can dismiss," it is not because rational thinking or science crawling and fumbling in the dark have toppled it and given answers which were hidden until now (for the physical can never explain the spiritual, which is the basis of the methods of its observation and the holder of the laws of its existence), but because the power of even an undeveloped intellectuality – the way it manifests today, dominating although infantile – does not include morality, in other words, it is without emotions, and it has no need for mystification, affections, or dismissal. Yes, the intellect makes divisions in its own way, and this expresses its being,

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69 From the point of view of the Absolute. If it were not so, *no nirvana* would be possible, or more likely, it would mean the sheer dying out of the consciousness – which is indeed a common misunderstanding of *nirvana*. For the mystic, the above mentioned is revealed to be true precisely in the light of this; for how could the *nirvana* otherwise be free of suffering in one's own state of omniscience and omnipresence? It must be repeated that evil as a subjective reality disappears because of this, so this *de jure* justified (evil) deed remains wrong *de facto*.
but when used alone that blade is neutral and objective. Gather that which was scattered: reason and emotion that have collected affections – they were called personality, the mask of the soul, and cognition. When those affections have been balanced and weighted, when the emotion learns to love the intellect and the intellect to respect emotion, a third is born from the union of the two senses, and it is the hidden eye that does not deceive. This is the only way. The concept of evil ceases to exist; the nightmare has ended.

We have now dealt with the nature of darkness as it is revealed in the light of the philosophy of unity. We have not examined its meaning as a separate force, so that separation would not lead our mind to that delusion which reaching out for intellectual meaning creates. For progress cannot be the answer in itself, and therefore this connection would only be distracting to the study of the mission of the opposing principle in the perfection of the evolutionary manifestation. In the second part we will deal with the other side of this doctrine, the reality of the diffused light that follows the same logic without accepting the irrational emotional sense which gives birth to the concept of the existence of life as an absolute value. For truly, if "the meaning without a foundation" is denied, only darkness will be left. Not by the fulfillment of logic but with the threads of pure meaning is all bound together – the intellect resolves everything except its own being, and without finding that meaning for itself in terms of logic (a paradox), its objective will become to seek out its own annihilation. Because of this, it is said that pride is the only sin that cannot be forgiven, for it does not care for mercy and because its own nature does not desire to receive it.
Chapter I

"Only in the steady and constant application of force lies the very first prerequisite for success. This persistence, however, can always and only arise from a definite spiritual conviction. Any violence which does not spring from a firm, spiritual base, will be waverering and uncertain. It lacks the stability which can only rest in a fanatical outlook."

— Adolf Hitler: Mein Kampf

When studying modern Satanism or Satan-worship we soon realize that the pure beauty of Satan has been naively understood only as a symbol for simple egotism, and everything spiritual— that is, unseen occult meaning— has been cast away with the idea of God. Only the profane is real, nothing exists except a vague concept of "me." Simply put, this kind of ideology is nothing but thoughtlessness. For every true occultist, even for any true artist, it is clear that there is more in the world than meets the eye, and that which cannot be perceived by the senses is the true basic form and the real essence of the perceivable. Therefore, just as there exists a vague archetypical form— "God," for the so-called good, which exists because something exists— there are other archetypes beside it, and the fact that they are not greater than it in their spatial dimensions or in their scope of influence does not mean that they have to be less real, ethical, intelligent, or majestic. In fact, these powers can have greater wisdom than their form giver and collective, the Absolute, for it is always unmovable and impotent in all worlds except in its own faraway oneness.

This is the point of view of the occult Satanist, not that of the hedonist, not that of the ignorant egotist, not the view of a retarded animal man, not the view of a stupid moralist, nor the one of the anarchist for whom chaos is an end in itself. Although the occult Satanist worships Satan, this worship is silent conviction in the chamber of the heart. If he acts fanatically for a certain ideal it is not because of a lack of understanding but out of a self-made conviction. Unlike the believers of the church, his actions and thoughts are not controlled by fear or a despicable opportunistic agenda to change a small pleasure into a greater one. Unlike those who uphold that blind LaVeyan doctrine, the occult Satanist is not controlled by urges and whims

70 This is understood whether we approach the subject with the help of linguistic, psychological, or mystical analysis, for He — or rather, It — is absolute unity.
71 Let us remember that in the Dark Face are presented the statements of the downward path. Compare this to the earlier footnotes, 62 & 65.
but by the bright intellect, clarified understanding, study, and knowledge combined with the bright darkness vibrated in his soul by the sweet note of darkness.

What do we have to do then, in order to be perfect in the service of Satan? We have to mould for ourselves a subtler and more formal being in order to be able to spread death to a wider area. Concrete killing alone cannot lead to meaningful results. Moreover, direct action has, as we well know, law-bound consequences that will destroy benefits already gained.\textsuperscript{72} Let us first develop ourselves by creating spiritual degradation and destruction. Let us strive to find the brightest, purest quintessence from the totality of our being by rotting, burning, tearing, and torturing our own soul.\textsuperscript{73} When its extreme and fragile sensitivity has been found, around this center we can mould the necessary instruments for our work, bodies and abilities with which to play the game of existence. After losing the ability to sense pain, we attain identification with the bright Satan and come in contact with Him, and become Him. Our own narrow personality is destroyed, and we step into the communion of the undying in the calling out of extreme destruction and anguish. We must reveal the pure black flame of our own most unconditional intelligence, that extreme wisdom which awakens us for the first time, by eliminating all delusion, all within us that is humane and living. When we have thus become as cold as space itself, then we step into the communion of the fraternity and our ready-made souls are organized into its hierarchy of eternal war, eternal love.

The fire burning in man, along with the complete silence of the depths, naturally seeks its most perfect manifestation. It demands an unconditional ideology and demands its fulfillment ending in fanaticism. An ideology, an unconditional ideal, is true spiritualism, not the cheap calculations of a future bliss. Therefore, if the consciousness of the soul has to sacrifice every moment of its existence for pain that descends into its perfection in a narrowing spiral, that sacrifice must be made for the very definition of perfection. For what is the pleasure and joy of one creature in the cosmos? It is far too narrow to be truly heroic. Only when touching the most true does the soul of man deserve that name. How could the soul develop sanctity otherwise than with

\textsuperscript{72} In the same way, an indirect action reflects law-bound consequences \textit{indirectly} and therefore “destroys benefits already gained” to the same extent, although in a subtler way. But it is seldom suitable for the black brotherhood, working \textit{without care of karma and therefore of its own suffering}, to reveal this for its less valued instruments.

\textsuperscript{73} Since the key for the Dark Face is already given, I avoid unnecessary banality and do not include references to every obscure passage. It is an extremely important quality for an occultist to learn how to separate a soulful dialogue from suggestion. The only thing that must be said is that one-sided development finally ends up in monstrosity, and the only thing needed to pass the test is connecting “the sense which perceives oneness” to an honest strife of intellect.
the most unconditional strife?74 “Let us be good in order to develop and for the sake of future happiness. Let us be good without questioning goodness, without defining the concept of virtue. Let us follow the law and God blindly.” This is how the white light mystics speak. Egotists! We who acknowledge hubris and serve it in pain are the lovers of truth, not them. They love with the love they receive. We love while never receiving love in return. We love unselfishly, hanging on the cross life after life, and never does the blood in our wounds dry up. How beautiful we are! By killing we open our wounds again, with curses we call the darkness to veil our eyes again and again. Why not? It happens, and hence it is the will of God. For us, Satan is the highest consciousness, for in His hand is the paradox which God rejected. The mystery of Evil, subjective evil! Eternal pain and distress; te adoro & invoco.

Only when raising our eyes to the grand jet-black of the deep night sky do we see in the emptiness of our hearts His true face. Only after the extreme effort of purified intelligence do we see into the law of chaos, into the only purity of darkness, and, on the other hand, into the truth that life is like a parasitic growth created arbitrarily within the limited constructions of mind, and that morality is based on emptiness.75 Let us therefore lean towards that nothingness, let us lean over the edge of reason to the ideal of exposure, the continuous self-sacrifice in a devotion to darkness.

Thus, let us leave thoughtlessness, let us leave submission, let us leave the insufficient joy of life and its pain-suffused pleasure! Let us cast away that miserable existence that the God of life is offering! How much more beautiful is darkness and death, the great mysteries of Satan! Science claims to know the laws of the universe but in reality it only scratches their surface. The church claims to know the mysteries of the spirit but in reality it has closed its eyes from them. May “Hate God!” be our credo, love of death our dogma. No need exists for us to be satisfied with that absurd joy that life in matter brings forth, or for that feast of the retarded offered for souls in heaven. Eternal life in the depths is for us, in the bottomless pits of deep space. With opened senses we shall see the life of stars and the music of silence on the surface of infinity.

74 It should be noted that many schools of the “Right Hand Path” use this very same questionable logic. Regardless of the direction of aspiration a unilateral ideal is doomed to vanish sooner or later in the current age of humanity. The problem is, of course, not in the striving of the intention (which is an excellent thing), but in that the consciousness which strives only via a certain aspect always violates the other equally important aspects of life.

75 These are completely right notions whether the chosen path is that of ascension or the path of regression herein described. The occultist must, in general, avoid ad hominem judgments which are only an ideal method for handing weapons for the work of channeling wrongly accomplished impulses. A valuable representation of truth is often found even in the most condemnable thought, and one must be able to separate it from the distorted substance connected to it. This is the method with which the incorruptible ability of viveka, demanded from every true occultist, is developed.
Chapter II

“...But in the case of the desertion of a body by a black Magician the matter is very different, for there the whole line of lives preceding has been so essentially vicious that the atoms left and all atoms to come thereafter into the limits of the form are and will be wholly bad, and thus such a soulless being will be a terror to the race.”

— Blavatsky: Esoteric Instructions

The harmony of the cosmos was broken at the moment of creation; in the echoing of its first “Fiat” that fragmented spiritual atoms into observable forms. Why did this happen? Solely to manifest suffering. For pure happiness lives in perfection and does not require creation; world is made for the habituation of pain. By whom is it made? By God, because of Satan.

God is unity, but also extreme passivity in Its powerless omnipresence. Satan as the spirit of the paradox, as the angel of absolute rebellion, is the real ruler of the universe, for the one who is most “high” is also the most impotent. The highest God is also the most stable and His existence is necessary as an idea for the manifestation of the ideal of evil. Light exists only for the darkness to be comprehended, and the fragile, primitive joy only for its strength to be drained by agony, increasing it to a world-sized masochistic euphoria of continuous creation and endless destruction, whose main reason is to mock the absurd law of existence that formed it. Satan is all-powerful, because He has the understanding, ability, and reason to dominate that spiritual protoplasm which is called God. The latter, being de jure omnipotent, is not so factually, for He has no parallel or permanent counterforce, having nothing outside Himself, God being the limitless manifestation of the pure Absolute. Only Satan who does not have omnipotence de jure can hold it de facto, for having a differentiated understanding and being His own being per se, in Him can exist moral perfection when rising against the tyranny of the absolute force. Satan demands that the world manifest in its countless cycles, and thus He avenges the pain that the existence of the world unavoidably produces. 76 He is the very logic itself and the most unconditional perfection of understanding, 77 by being both polarities of the infinite

76 In other words, Satan is the shadow of Logos — the shakti and anima of Divinity. However, we must remember that despite what one might conclude from the expression used, Satan cannot have any emotional reasons for His action; emotions are the illusory substance of the lower threefold world and all lofty beings act on higher levels. The rebellion and presumed hatred against God’s plan is purely symbolic or mythical in as much as we understand Him as an existent, individual spiritual power and not the collective pressure of the astral sea or the remnants of failed men.

77 The shadow of a normal human being manifests on the astral level and is thus made out of emotional substance; but the shadow of an initiate (during the time of those first initiations when his nature is still partly dual and the shadow can be projected) is mainly mental like that of the Logos. Incidentally,
circumference in their first state of manifestation. The first of which is Potency producing reality, and the second, Virtue, having a moral justification and the perfection of its own being.

Though freedom of will does not exist, Satan acts as if it does, working with a method harmful to himself, since only such a one can apparently harm God, even though it is only the harming of one's own God-image. Since true God remains forever unreachable by blasphemy, let us blaspheme that image as revenge for this, even though it would mean nothing more than pain for ourselves, for God is still in us and thus when blaspheming, the supposedly logically irrational action is the most perfect moral act of pure spirituality. Since rational action is selfishness – causing good to the one who acts, only an irrational action is really worth respect, and the only possible form for self-denial is to incarnate the most perfect evil to be found, even though we know that evil in itself does not exist – it is a part of our irrational action to mock this truth by neglecting it.\textsuperscript{78}

The idea of God as a limited being is a delusion of a distorted, sickly weakness, around which idiots gather, giving up that very fragment of understanding that nature has developed in infusoria like them. On the other hand, God as the true existence, absolute consciousness, absolute beauty, and absolute power is not against us, and we are His advocates in the world, the messengers of whose sweet work it is to destroy old and diseased tissue in order to mould it into higher forms. Our opponent is the collected concern of the masses for themselves, they being still vivified by the desire of a lower animal to cling with all means possible to the illusion of physical life. Later they will thank us. Our other opponent is a more respectable one: those brethren who must act as the opposing force so that the sudden change does not destroy the material world completely. They hold that possibility as unnatural and “pity” those unborn human embryos who, being chained to matter, would fall into nothingness with it. It is they whom we love, and no hatred may exist between us. They are “the sons of the same dear Mother.” Still, their empathy is nothing but selfishness. After becoming psychically more sensitive than the vile masses, they experience their sufferings via the

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\textsuperscript{78} According to the logic of the presented paradox nothing is more rational than absurdity, and since an individual has divine abilities in more or less latent or actualized states the person choosing truly can create his own subjective world that rises against the reality itself. No reason or will can present an incontrovertible objection against this. Only the awakened buddhi can do so.
sixth sense. But we do not fear suffering, and knowing that we are finally as one spirit and one flesh with the whole of existence we are ready to go through the suffering we cause in order to help the cause of true spirituality.

Human societies are based upon the lower laws of nature, and in their blindness they are inclined to bring about more suffering than beauty. Everyone who has in him even a fragment of spirit can see the terrible ugliness of the existing world and its filth born out of selfishness. Just as our brethren try to develop those animals and with the help of their example and teaching try to raise their cognition to see the wider realities, in the same way we have been given the mission of liberating those unhappy ones from the earthly dross of their painful wandering, and with sickness, war, and all kinds of sufferings of body, soul, and intellect we will separate them out of the dregs so that the true human imprisoned by them is able to come out. But if we do this out of the influence of some earthly persona as do our unconscious instruments, those who receive the intellectual, astral, and material impulses sent by us and then actualize them, we would be destroyed as they are. We do not act to appease our own ambitions but as the instruments of destiny. We are the disciples of God's highest messenger, the bright and wise Satan, and to the extent we act in Him we act in our true self, for our nature is in the Perfection of the Absolute and in His first, everlasting thoughts.

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79 The adept on the path of ascension—whose ideology his black brother herein flogs with such a bitter love—understandably has a rather different view on this. The problem is born largely from a confusion of the concepts of “selfishness” and “appropriateness,” the confusion that manifests only in the rājā worlds (in formal existence), but not in arājā worlds (in a higher, abstract existence).

80 Actually, this is not true: “The first, eternal thoughts of the Absolute” live in arājā levels (see the previous footnote) in the atmosphere of which the doctrines of separatism in question turn out to be impossible even to imagine, let alone to be actualized. It is still very useful for the student to consider why it is thus—instead of just mechanically rejecting from his mind the tuition which goes against the tradition.
Chapter III

"To be immortal in good, one must identify oneself with God; to be immortal in evil, with Satan. These are the two poles of the world of souls; between these two poles vegetate and die without remembrance the useless portion of mankind."
— Eliphas Levi

Let everyone throw himself into perdition, for it is the noblest thing a soul can do! Even though the tyranny of cosmic necessity denies man's free will and although the cruel law of life denies true death, all the more do we strive for those things at any price. Only complete rejection of a law that we know to be true is distinctive and bold. Submission to "do good in order to receive good" or "to do good for its own sake" is nothing but naivety, humility in front of a force that is good only for slaves and idiots, for the unconscious and base masses of humanity. The only one who can love God is the one who has not felt the strike of His hand—the hand of the ever-present cosmic tyrant who is ready to sacrifice anything in order to play His game of selfish masturbation: the creation of a world that mocks the reality of the eternal deep of space and the sole perfection of the eternal night.

Spiritual bliss is without a doubt possible, but its prerequisites make that state revolting for a truth-loving human being. Only perdition and the eternal death of the soul can be fundamental and permanent realities. Although an arbitrary law in the structure of the universe prevents complete annihilation, we can at least offer our objection to this arbitrariness and to the idiotsm of so-called love and liberation by personal effort, even without hope, to lead into darkness the tattered fabric of the limitedness called life, that hateful illusion that is the reason for the extreme pain of everything that exists. The anguish of being imprisoned to this limitedness is the fruit of the crime that cannot be forgiven. Let us forgive anyone innocent and guiltless (which all beings are), but who could accept the justification of arbitrary oppression? We hate God because He covers our eyes and hearts, and without a doubt He does this for some higher purpose, as we well know; yet we hate Him more. If we had the chance to return to God the suffering He has engendered, we most certainly would forgive, but for as long as He is out of our reach as the most perfect and all-powerful we will do anything to strike Him with the whole amount of our burning hatred, even though our actions are in vain.

Thus, let us bring chaos on earth and let us spread blood, fire, and destruction. They are no less beautiful than the forms of life. This is
something that can be known even by an enlightened theist. Let us gather our strength to strike that queen of sickness called the world, that fetter of unconsciousness and blindness to which we are bound by the power of a merciless law. Let us hate it! Let us despise it, and let us loathe its every form. May death be with us so that everything we behold will wither and begin its way back to its real being – the black void.

In order to do so we must gather knowledge; knowledge, will, and perseverance, until our minds become clear as crystal. Let us use these in order to strengthen ourselves so that we can lead the world to destruction and death, those perfections most beautiful of all. Floating like algae in the astral sea of the world’s sick atmosphere, masses of men live in blissful ignorance, in the chambering narrowness of matter with its wretched joys and idiotic sorrows. Souls cry in their prisons, in those organisms of weak-minded animals, and yearn for liberation that they can receive only by learning of the sufferings of material life. Therefore, let us give them liberating pain, and let us increase it as much as possible so that its distress awakens the internal being. The very foundations of the so-called progress – which, having a material nature, is at the same time regression for the spirit – must be destroyed. Civilizations must be wiped out and all communities and societies must be torn down via internal confusion so that they do not enliven hope in the joys of an illusory world among the child-like souls of humanity. All man-made order – social, political, religious – must be destroyed so that the true spirituality, the omnipotency of darkness can, without hindrance, rule its kingdom, the all-encompassing perfection of formless silence.81

81 Even though the very core of the doctrine of the descending path is in the upholding of matter and form, that very tenet can be expressed in completely contrary language. All this is possible because the ultimate polarities of cosmic life are higher than intellect. In the final analysis, they are made of two sides of cosmic will, manifesting itself as spirit (or progression) and matter (or regression). An intellectual or an emotional expression becomes a tool to achieve a result at the moment of final choice. Both love and hate, the paths of ascension and descension, are ultimately irrational. Human psychology always plays by the paradox, and its contrary elements can be easily produced out of each other for as long as there is dualism with which to work.
Chapter IV

"We have countless hidden enemies — evil enemies, harsh, deceitful, wicked enemies with fire in their hands, wishing to set the Lord’s temple alight with the flame that is in it. These enemies are powerful, unsleeping, incorporeal and unseen."

— St. John Climacus: The Ladder of Divine Ascent

It is clear that we cannot achieve much by physical action on an individual level. Every world ascending the hierarchy of spirituality has much greater possibilities and wider areas of influence than the previous, and even the first step — from the physical to the psychic world — increases the number of possibilities dramatically, but only if its powers are understood and controlled. Yet psychic influence is not enough for the accomplishment of our aims. The most important part of our work is definitely achieved on the mental level. Thought is power; a thinker is a magician. A correctly directed thought that is aimed consciously and clearly has full power over the physical and psychic world, and with the use of this power we can shape material reality (i.e. material sleep) to be more adaptive for the reception of our truth, unconditional darkness and death. Step by step, little by little we break its fabric, wounding the heart so that it can bleed out its sacred nectar of salvation. Deeper and deeper we trample the material dust, tighter we strangle its filth, until it is suffocated and the sacred night descends again.

Let us thus gather our thoughts, make them clear and bright for the accomplishment of this goal, and let us remember the beauty of darkness as we live among men, appearing like them. In time, our sheer existence will poison their minds and deeds, and our externally invisible will shall rule them from the inside, casting both individuals and kingdoms into total war and utter devastation.82

Let us always remember that what we do to others we do to ourselves, and therefore we create suffering only to the extent that we can bear it upon ourselves, so that a too powerfully externalized energy will not untimely crush our own being. We must stay above the manipulated powers as their rulers, or else unconsciousness will take us in the death of the body and nature will have its victory over the mind. Let us rather work silently and without

82 It is not altogether impossible that this ideal of the Black Lodge could be accomplished concretely on earth over a wide area in a karmically ripe (or more precisely a rotten) time. But this kind of world conflagration would nevertheless have little meaning, for — as we can well see by observing our time — destruction is the unavoidable course of nature in the black age; its manner of dealing with a negative charge that has been accumulated over a long time. Spirit can never be destroyed or forced. Destruction is a part of the formal side of life only, and is thus left fundamentally meaningless, even if we would destroy a whole planet.
haste, knowing that our work is the work of the long ages, without calling
destruction upon ourselves too quickly. By loving destruction we bind
ourselves to it, but this does not have to mean the destruction of the
consciousness; if we can only harness our minds to that point of clarity that
it can pass through the gates of death without losing its integrity. For our
work belongs to the threefold world\(^3\) and our purpose is to destroy earthly
dross. Higher worlds are one with the beauty of the depth, timeless and
indestructible, and we hold no hatred towards them.\(^4\)

Let us therefore gather together and, hidden from the eyes of man, prepare
for the world the nourishment it needs without ourselves taking a weapon
into our hands, without ourselves asking pleasure from this world, knowing
that joy is reserved for the weak and ignorant and is always fraudulent and
fleeting, leading to greater suffering. Let us gather the forces of thought in
silence, let us harness the forces of the subconscious to be used in the
actualization of the sacred work from a distance so that we remain without
the stain of matter and beyond the naïve justice systems of man. For what could
be more humiliating than to become the victim of the power of ignorant fools,
to be condemned to the profane judicial systems that mock all truthfulness?

In order for this to work, we must see to it carefully that the abilities of
the human soul do not become well known. For then the masses could build
societies upon that knowledge, which would make our work far more difficult.
Therefore, materialism is our ally and is what we need to spread in the minds
of the masses. When yearning for the super-physical arises it must be turned
towards superstition and, if possible, towards a superstitious fear of the
invisible. Meanwhile, we will help in the development of the weaponry of
war and violence, and when the chance opens, we use these to bring about
as vast a destruction as possible. A nuclear war desolating the whole planet
is so wonderful a possibility that it should not be ruined with a thoughtless
use of force. Untimely partial destruction would only result in a backlash,
rebuilding, and the rise of (incomplete) spirituality. Let us wait for a time
when we can empty all of the negative force at once, in a moment when
it is enough to destroy the whole of civilization simultaneously. When fools
return again on the surface of the scorched earth, without memory or
guidance, we will send from our ranks rulers who can lead humanity on
the right path, to clarity of the intellect, and to the liberation from the forever
rotting mud of corporeality.

\(^3\) See Appendix I for a detailed discussion of this concept.

\(^4\) This is an important notion. The black magician could scarcely say that the worlds higher
than the mental – those to which he has no access – are unnecessary or nonexistent. Instead, because
he lacks a factual ability to fathom them and to participate in their action, he sees them as a completely
abstract depth, like the surface of a calm pond the waters of which his sight cannot penetrate.
In the end, we will stand on the threshold of eternity as the all-knowing and all-powerful souls, when the world’s futility has been cast into that perdition of chaos that is the goal and fundamental essence of its unconsciousness. When we step from the world of consciousness into the night of darkening and into its perfection, never again will we have to step into miserable existence. Different indeed is the destiny of those brothers of light who will rise with their sun god to his every new birth, over and over again to new forms without meaning and without a goal, in eternal imperfection.85

D i x i t.

"Pererat dies in qua natus sum
et nox in qua dictum est conceptus est homo
dies ille vertatur in tenebras
non requirit eum Deus desuper
et non illustrat lumine
obscurum eum tenebrae et umbra mortis
occupet eum caligo et involvatur amaritudine
noctem illum tenebras tuto possideat
non computetur in diebus anni
nee numeretur in mensibus
sit nox illa solitaria nce laude digna
maledicant ei qui maledicunt diei
qui parati sunt suscitare Leviathan
obtenebrentur stellae caligine eius
expectet lucem et non videat
nee ortum surgentis aurorae"
- Liber Job: 3:3-986

85 From the spirit’s point of view the truth is more or less opposite to this. As the Bhagavad Gita teaches, the travelers of the Lunar Path in particular will return to the world. The one who understands the reasons and methods for the cyclical manifestation of the universe understands also how and why this happens. If the consciousness that has chosen the downward path of destruction has developed itself as noble and spiritual in its ideal of evil, its mind burns into reality a trace that cannot be wiped out, not even in the long inferno of antebí. A consciousness that out of its own tragic reasons denies the use of one’s abilities for the benefit of all and instead sacrifices one’s life to a continuous rebellion, must, without exception, atone for this mistake and finally develop the faculties which it formerly avoided. If it were not so, dualism would after all have some kind of actual reality behind it — and the Philosophy of Oneness reveals this as an absolute error.

86 "Let the day perish wherein I was born, and the night in which it was said, 'There is a man child conceived.' Let that day be darkness; let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months. Lo, let that night be solitary, let no joyful voice come therein. Let them curse it that curse the day, who are ready to raise up their mourning. Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day."
Epilogue

The Philosophy of Oneness, as the name reveals, presented the occult doctrine as it is in its fundamental state of unity – a doctrine of oneness that can be seen as "the motionless absolute" to the extent that we still have not been granted the eyes to see its omnipresent movement nor the ears to hear the voice of the silent speaker of nature. The Philosophy of Perdition, on the other hand, presents an interpretation of this doctrine from the point of view of eternal dualism; a viewpoint of constant strife, self-righteous rebellion, absurdity chosen for the sake of idealistic heroism – in other words, pride – and so on; from the viewpoint of evil. All beings go through an evolutionary stage in which vision and hearing are obscured due to external development and the unavoidable suffering connected to it. Thus, one arrives at a very difficult question: how to act in a situation in which we have to choose between two equally irrational methods: a love that our soul cannot yet completely fathom in its real essence, and a pure will which has the possibility to turn away from that love and create its own world – although tragic and doomed – in which it rules as a king. Under the vigilant eye of Satan, the great Master and Initiator, an aspirant must ponder upon the question of the fate of his soul: out of these two chalices will I choose that which contains "living water" or the one filled with poison?

In these times, the anguish of souls is so great and the maw of hell agape so wide that a few actually do choose the poison. If this seems unimaginable to the layman, may he wait for his time and pay close attention to his soul as the touchstones of the path of probation87 begin their work. So strong in modern times is the magnetic compelling force of "Leviathan" – that monstrous essence of the astral sea – that the fear of the aspirants of the Right Hand Path to even neutrally approach those questions in front of which the human soul ultimately stands can almost – almost – be understood.

But as long as the choice is made based on some formal schema or out of fear, it is not a final one. We can run from the darkest and the most difficult questions and even deny their very existence – to a certain point. However, when man reaches that point in his own inner, secret path, the answer must be given. If evil did not have its place in the world it could not manifest. Yet, as the philosopher Hume might point out, just because of this prior manifestation it cannot be concluded that evil should be manifested from this point forward. No book can go through the whole labyrinth of questions and answers for anyone, because just like the truth, the untruth can also

87 The time when one's inner qualities are put to the most serious test before actual initiation.
veil itself in countless forms and use its own logic of breach *mutatis mutandis* – endlessly.

May Lucifer-Christos help all those who look into the abyss to make their choice wisely.

*Finis.*
"All created things are grief and pain."
- The Dhammapada

"So then, the very laws of the planet are a lie and the vaudeville of devils. What is there to live for? Answer, if you are a man."
- Dostoevsky: The Possessed

"Death truly is the last and the most radical form of self-identification."
- Demichev: Diskurs smeri
Chapter I

There is no true life. Everything is death. Time itself requires the concept of death as all change is death; death as the endless chain of ceasing to be. In order to exist one must die. To define one's self one must have a limit. Limitedness leads unavoidably to death as that limit shatters in the cosmos that is fundamentally and factually, absolutely, in every moment ONE without the other.88

The primary meaning of death has been found in every mythological structure. One could say that death makes possible the heroism of myth. Christ dies, Krishna dies, Osiris dies - who could avoid facing the reaper in front of whom even gods bow their heads? Of course, all of these stories continue: death is followed by a rebirth, and the power which was perfected "by making it as earth again"89 regains its crown. Without a doubt! Let it be far from us to insist that death is final or static. Unavoidable, absolutely, but final - never! Death swallows and-gives birth again, in order to swallow again. In the endlessness of this cycle, in its unimaginable suffering without escape, echoes forever the laughter of Satan, and that laughter is the sweetness of death and pain.90 If there were a "good" law, a life without death, pleasure without suffering - regardless of the smallness of the possibility - then undoubtedly death could be feared and avoided. But when death is undeniably present in every molecule, yes, even within every fragment of the soul, can one do anything but laugh in front of that cosmic tyranny? When the glitter of that temporal ecstasy in the passing of centuries and millennia slowly fades away, moving ever closer to death, then is not death the great liberator, the inexhaustible source of the supreme delight? Eternal life has been gained in eternal dying. This, of course, requires the knowledge of the dual nature of death: on the one hand its omnipresence and, on the other hand, its fundamental emptiness.91 Total destruction is not possible, not for the body or for the soul. No blissful unconsciousness exists, but only the endless chain

88 Since life is based on and is unity, all that is limited to form and separated is unavoidably mortal. The only being free of change is that which reflects perfectly every part of macrocosmic being, by actualizing it in a completely harmonious and conscious way, without the smallest contradiction of the psyche.
89 "Virtus eius integra est, si versa fuerit in terram," says the Emerald Tablet of Hermes. And onwards: "Ascendit a terra in coelum, iterumque descendit in terram."
90 The chain of material metamorphoses can never break, nor can anything bound to temporality last forever. Instead, the consciousness that earlier identified itself with the material and therefore mortal can and will escape this cycle of endless repeat. Only then - the consciousness following the play of events while realizing its own non-attachment to its modifications - can that laughter truly be heard and valued. The individual joins to it and its bitterness disappears.
91 In relation to this dual essence of death cf. the seventh footnote of Polyharmonia.
of dreamed worlds within the hem-folds of Maya – the great illusion.\textsuperscript{92}

That to live means to die unceasingly is a thing we must grasp eventually, for it is this union of life and death that the magician uses for both his own ascension and for the gradual development of the world surrounding him. Our little lives may be enough for us only to a certain point, and after that all of us will grow weary of the world: such is the blessing of Saturn, the Lord of Time. But in cyclic time even death is just another beginning, and therefore even this greatest weariness will disappear – in its time. Before that, not only man but the age of man must be able to perish, and that demands devotion, trust in death. The law of progression that requires the death of the weak will desolate this civilization of Christ as it has desolated the civilizations of Krishna and Osiris. Only the houses of our great cities will not remain to be surrounded by sand or covered by seas, for so fragile are the monuments of our civilization that they barely last one human generation, crumbling without the help of wind or fire, taking with them to oblivion the proof of the clumsy incompetence of their builders.

\textbf{Chapter II}

"Make straight the way of the Lord,"\textsuperscript{93} echoed the voice in the desert a long time ago. In the same way it echoes now, when the lords relinquish their positions to their followers, who come in different shapes. In that wave of motion by which the ages follow one another, taking their direction from spiritual and material development, the multiplication of the forms of external life has reached its peak and is now ready to go through the stage of adaptation. During this stage, the obtained materials are to be joined to that spiritual capital which alone is meaningful from the perspective of the

\textsuperscript{92} The aim of dualistic worldviews to struggle their way out of some other aspect of being (usually matter and the suffering that belongs to it) can never succeed. Because of this, the integration, the realization, and actualization of a holistic cosmos, is finally the only path – but this can be understood only by passing through "the sin of Despair." As long as we believe there to be a way leading onwards and "away from suffering" (or away from anything), we go astray no matter how noble our ideals may be. Because of this, despair and love – both great solvents – are so close to one another and can be brought about from one another alchemically. The suffering ends, but the final method is not a separation but a solution.

\textsuperscript{93} John 1:23. "The way" or "the path" means, in symbolic imagery, a journey of spiritual growth, and travelling on the road is thus the formation of a new kind of pragmatically spiritual worldview. The straightening of that path means that the different extremities are used to cancel out each other, which, at the end of the Piscean age, means precisely the destruction of the above mentioned scientific and religious delusions. The Lord, for whose use this path is made, means, of course, the "messiah" of a particular new age, or that periodically re-emerging Christ who in the context of the old age's dead letter is always an Antichrist.
eternal. Material progress will be followed by a material destruction, which is not annihilation but spiritualization of the accumulated substance. Those nocturnal forms in which our Master arrives will no longer be terrifying for humanity, who will understand the meaning of darkness and the deep, the beauty of dying.

For upon what is our fear of death based? Upon what is our instinctual horror of its manifestations grounded? Only upon that now unnecessary instinct for the maintenance of our carnal life, upon that ages old selfishness the purpose of which is to guard a still animal-like soul without self-consciousness from losing the chrysalis within which the soul might be able to attain it. The knowledge of the law of identification helps us to understand how the consciousness becomes bound to the form which acts as the focus for its feelings. If I have built my life for decades only in terms of my own body and its egocentric brain chemistry, there can be no hope of surviving through the gates of death without destruction, for there exists no thought which would transport my consciousness to the other side - there are only fears and worries of the death of the bodily form and its delusional structures. But if I look farther than my own self while living, if I am a true philosopher who “lives in the highest thoughts,” then at the time of death I have nothing to worry but feel only joy because of the end of that artificial narrowness called physical life.

Therefore assemble, O thoughts leading to darkness, and fall as black rain upon the rotting earth! The bardo of pain must end in death. The ugliness must decay back into its roots in order to gain anew the ability to blossom as flowers towards light. The world in which we live, the world without law or God, is like an erected carcass whose delusional life is maintained by an artificial impulse. If we were to leave it be for a moment, it would topple over and fall into unconsciousness, into the darkness of pralaya. Let us welcome the night, and we shall live through it. Yet if we try to avoid it, then it will destroy us all when it arrives. Will not our imagination reach to the beauty that could rule the world on nature’s own terms if our illness could be drawn away from it? If the waters could again cover the earth’s breath without the filth of men?

The God that made us now says: “Cease to exist! Forget what you have created so that the earth can return to its pristine state. The longer this is delayed the more horrible will be the destruction to come, not just for the body but for the soul.” It does not matter whether we hear this request or not, for since it is coming from the highest source, we cannot help but to actualize it. It is only unclear whether we are able to realize that impulse voluntarily and therefore pass through the mortification, renewing ourselves and our civilization under the lead of meaning and beauty, or whether we will fail
in this great work, when the power of progression will meet us in literally terrifying forms such as war, pestilence, famine and non-spiritual death.

To the extent we are able to realize this mortification voluntarily and in spirit, we will be spared from those outer horrors always accompanying evolutional cataclysm. And let us remember, fraters, that the responsibility is of those few individualized men and women. Great masses of men, *hoi polloi*, are preserved or destroyed according to those who lead because they know not what they do. That is one reason not to feel contempt, but work towards truth. And that truth is twofold: first, to help culture learn how to embrace death without animal terror, and second, to find and make sound the soul for a new god, coming to stand above the ashes – whether they be literal or metaphorical at any given time. For that time of ashes, the time of the lord of ashes, is now. As we know from those good ascetics, that means both holiness and fertility in death.

**Chapter III**

What does the rotting of the external form matter when we see it is built solely by the impulses of the soul and according to a certain cosmic pattern? What does it mean to lose that which was never possessed, what at best was but a veil hanging down on the ideals of beauty, following their features only vaguely?

Oh, the time is not far away when death will be crowned as a great liberator, and the decaying body will be raised high as a sacred object of worship! Just as Europe, in this time nearing its end, has worshipped the suffering man and the cross, the instrument of his execution, it will, by the power of the law of chronology and development, take as its natural ideal his – the Heavenly Man’s, who is our paragon – death. The remnants of bodies that we hid in the earth as if ashamed shall again be preserved and respected. The durable power of bones will be raised high, and a skull will no longer represent terror but a promise for beauty and coming serenity. The number of suicides will increase as death becomes a rite of initiation for mankind’s majority. An increasing interest in darkness and mysticism will replace the lies of the religions of light, and scientists will concentrate their vigor on revealing the secrets of necromancy.94

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94 This will happen because of the counter-reaction. An attitude that will cover the whole of the truth – by which the great beauty of death will be acknowledged but for which macabre fascination will be removed as the charge emanating from the earlier collective defenses gradually loses its power to excite – can follow only later, out of the synthesis of these two extremities.
Thus, to that very silence that can be heard from under the verbose chaos of the world will be added, out of mercy of the excluded soul and despite the opposition of the little self\(^95\), an answer that when closed off from the consciousness can be only death, the liberation of an extremely accelerated process from the labyrinth of its own laws. This is the invasion of the “non-existent” Divinity into the world that “has made itself and its own thoughts”\(^96\) to be sacrificed on the altar of artificial meanings – in the only way possible, by calling the world into its own presumed non-existence, into that subjective state that in the end is the only state of being separated from that “objective truth” made low by the modern world, as a flash of living and already dead, omniscience without existence, the perfect answer without a questioner, the ultimate point of matter in which the soul stops being a soul, and in which there is no subject for experience because there is no separation but only the neutral field of a common perception. Indeed, in this state are assumed to be living those whose thoughts are led by the electrical impulses of the brain and for whom doubt and not faith is sacred. He who originally gave to the word faith the meaning it now holds – the meaning of irrationality, casuistry, and premises derived from inability and laziness – ought to be hanged from his cardinal’s cloak, for his act laid the foundation for the fanaticism of the whole modern world’s materialistic trend.

Chapter IV

Gods are different for the masses than for individuals. For those who are “poor in spirit” and know it not, by whatever names the gods go, they actually stand for comfort, money, power, sex, shelter – cosmocrats for the animal-man’s life. It is as it should be. Metaphysics of the magicians more easily harm than heal, more easily corrupt than make whole the theology of the masses, because it is always both yes and no, and that is a nuance yet unavailable to the majority of men.\(^97\) From time to time throughout the

\(^95\) The personality with all of its delusions.

\(^96\) This mode of thought, launched by modern science, is as crudely erroneous as is the claim that a rock lying on the ground could come to being by itself (i.e. simply drop into existence without any kind of inner meaning and outer logic). Blind mass will not create itself nor does it give birth to the abilities of cognizance “by chance.” This much is apparent to human thinking, by incorruptible metaphysical analysis, and to the smallest fragment of the living fire of true intuition. But the war of materialistic science is made against this intuition and fire, against all universal meaning. All that is left is artificial meanings, and life changes into nihilistic play of consciousness with pure hubris.

\(^97\) Whether “wisdom contemplating mankind” leads to “compassion or disdain” (the way Bulwer-Lytton presented its options in Zanoni), and whether we feel deep empathy or an equally powerful repulsion towards mankind, we cannot escape the fact that mankind in its current evolutionary state neither can nor will follow the truth but instead is motivated by the carrot and the stick. This can embitter us – for we are always partaking of the same state of incompleteness, and it is heavy to carry consciously – or just as well we can realize it altogether neutrally.
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to survive only on the foundation of their own realization. It might be said that signs have surely been left of these teachers and prophets. But to what extent do we approach the truth these remnants left to later times? We have had two thousand years to learn from the instructions of the Nazarene, and what do we have? Behold how these Christians love one another, indeed! Upon this basis, without accepting the distortion of reality in the minds of the simple, I offer this work dealing with the forms of manifestation of the darkness of the world, and beauty in that being which spiritualizes and makes one conscious, that which has been called by the beautiful name of Satan, the Adversary, in so many cultures and languages. Even if this book does not find a single understanding reader it will still fulfill its mission as a monument to the darkness of our age and as a harbinger for the approaching destruction, as a focus for that chaos that will test us even more harshly in the future until the tuition of the dark age has been fully grasped.

Without ever coming to realize the vast mystery of his own being, without seeing the expanse of firmament, without raising his eyes from those small circles in which his small soul works, he will crawl out from unconsciousness a man-worm, slithering meaninglessly through his life, and after a fleeting moment will fall back into the darkness. If he is not raised, guided, inspired, or whipped with suffering, fear, and despair, he will never rise to a vision but will only sleep an eternal sleep gazing at the walls of his prison. If we, conquered by our all too human despair, choose instead that way of the iron scepter and forced discipline, the future is no brighter. For mankind's evolution cannot really be hastened as much as safeguarded from a distance – that is the principal duty of the initiated ones – and if violence is ever applied to force that metamorphosis to take place, it is not a butterfly of the soul that will come forth from the cocoon of everyday life. Instead,

98 The individual standing on his own two feet must understand that although characterizations like those herein are hardly forgivable or desirable when an individual is considered, they are accurate when groups of people are observed en masse. Hoi Polloi are those for whose sake the occultist is crucified and whom he must love as his own being – and yet he must realize that all striving for a better life and for the greater truth goes against these same masses and their collective will. The problem may seem to be incomprehensible when observed by only a common sense, but becomes lucid when we study the biography of any savior or saint.

99 These two impulses are given to humanity by the two poles of development that have been called the White and the Grey brotherhood in esoteric teachings. Although the ideology followed by the latter to strive to raise mankind “with an iron scepter” is a very unilateral one and apt to lead both the leaders and the followers to unnecessary suffering, in its foundation can still be found the intention to help man. Just as in external life, behind the scenes there are lesser and greater perfections, and even some tragic mistakes. This does not, of course, concern the spirit itself or its archetypical manifestations, but only those who follow and channel these manifestations.
something voracious and even more animal like will emerge, no matter how polished that hypothetical super-human's appearance.

However, we are still in need of a total cultural upheaval, resulting in fresh and modern ways to understand profound arcane and eternal teachings about the soul, ethics, and the Light-Bringer. Only the hastening of the most beautiful and perfect possible destruction of the old form of human culture joined with the coronation of the spiritual values as an end in themselves can serve an unconditional purpose, that reality of the soul in which the individual and the collective join. Upon this basis, authorized by the philosophy of the meaningful unity, guided by the philosophy of the paradox of perdition, we present an agenda that is panem supersubstantiadem, heavenly bread, for this age that subconsciously seeks the liberation of its own death.

Chapter V

Let it be clearly stated here that our message is not in contradiction with the internal being of any religion, just as it cannot be in harmony with their exterior beliefs. For it has always been presented by religions, and often misunderstood, that the suffering that is brought upon the essence of the soul by existence in this world stained by selfishness and impurity must be purified by fire. No aspiration to the higher forms of life can save mankind's status quo. The great majority will stay loyal to its idols, the ghosts of its own perverted psychology, its vain lust and egotism. Since physical action for the accomplishment of these aspirations cannot attain complete but only regional results at best, this kind of pursuit is not recommended. It increases the sickness for which we seek medicine from the spring of the most sacred stream of Lethe.100

Let us not be satisfied by its mixed waters, but let us search for the most perfect purity, the brightest, sweetest death, not just for ourselves but unselfishly for the whole world. For us and for the world that death, realized as both a spiritual and psychological process, is the true and only possible gateway to the higher realities. In human culture, all development is actually magic condensed and crystallized. And magic of creation and destruction is the working of liminal Lucifer, the star of transition and twilight.

100 This has been said for the brothers following the Left Hand Path, to whom giving up rebellion and opposition would mean "the salt becoming tasteless." It is hardly imaginable that the work at hand will end up in the hands of many readers for whom humanitarian work truly represents the most natural way of carrying out one's own dharma.
Religious institutions had received the Word,¹⁰¹ but exchanged it for gold that in its multi-millennial history has lost even its material worth in the eyes of all but the most blind, those who still wish to believe in the idols supported by tradition. But the Word does not die and cannot disappear, and discarded by its churches it drifted in the deep waters to different landscapes. Science, which could have made amends with the centuries of one-sided theology, will not do so but instead repays the injustice it has experienced with an eye for an eye attitude and in turn dresses itself with the cloak of the dictator. Therefore, a one-sided philosophy of theology has been replaced with a one-sided philosophy of science and no synthesis is yet made. The images of the ideal change but the ideal remains the same. The powers that are used by this ideal are politics and money, not as an individual aspiration but as a national and externally ordered one. It partakes not of the heavenly bread but of the mundane, and everything that belongs to it, without forgetting excess. It is only forgotten that the excess is always gained at the cost of others.

Yet this is only a shell, and just as the external form of society and the form of its sickness seem to be changing – all is finally one and the same lie and mistake – so also the medicine that remains the same appears in different forms in different ages. The possibility of conversion is not offered nor is the aim of salvation preached for our age, because those who are interested in salvation have already left the sinking ship. We are empowered by mercy to hurry the end so that a prolonged ravaging will not destroy the seeds of the future world along with the current state. Mankind has already touched its legacy and has degraded it,¹⁰² and with the ardor of the damned it strives to spoil even more. This alone can vivify humanity’s already rotting body and give some respite with even easier and cruder pleasures. Yet the greatest sinners are not those who have chosen the path of selfishness voluntarily but are those who think themselves as benefactors or just ordinary good people, whose dull minds are actually building material for the work of the powers of suffocation. For a possessed individual or an egotist can repent and convert, but a soulless man has no power to return from the waters into which he is being drawn.

Those who seek will find, for the energy of their own work prepares the future temple for them. In the same way, those who go astray but suffer

¹⁰¹ Verbum, the secret meaning and formula that manifests in every being as the fundamental and only attribute that gives to that being its characteristic existence. In its deep meaning this Word or Name more or less corresponds to the Buddhist Svabhavat. Manifested or realized Word is the application of an eternally non-manifested and unpronounceable Word.

¹⁰² The misuse of natural resources has, of course, its correspondence and reasons in the soul’s mistakes.
are workers. Instead, cursed are the happy who find joy while the world cries and the lazy people who eat the flesh of their brothers without seeing or caring.\(^\text{103}\) This work of ours is the work of the thinker, just as our suffering is the suffering of the thinker. The world does not become better if it is forced violently under a certain scheme, for consisting in itself is a huge amount of opposing material for all external change. It is meaningful to produce precisely such spiritual influences the energy of which can, according to the situation, break out in the necessary way. This is how we influence those who yearn for the guidance from above, more easily than with any kind of artificial agitation.

Let us remember how far these external manifestations are from that spiritual reality which in the final analysis is for us the only ego sum, the real Self. Let us be conscious in it and let us do our work from it, for it\(^\text{104}\) is able to grant our wishes, for they are its own wishes to the extent there is purity and truth in us. Let atheists laugh at this cosmology, but they should still consider their own relationship to their own materialistic cosmos. This does not change if we deny consciousness outside the brain. In the same way, they are only fragments in the limitlessness of their universe, just like we who “believe” in the Idea of Divinity (for we do not believe in anything inasmuch as this belief would mean the limiting of reason) are in our own shoreless consciousness, and in an equally fatalistic way, bound to its impulses.

\[\text{Finis.}\]

\(^{103}\) Cf. Matthew 12:30 & Revelation 3:15-17. The intention is most essential; striving for truthfulness.

\(^{104}\) Svabhadatta.
Part 4

Pentagrammaton

The Consistency of Man
and
the Practice of Magic
Prologue

The emanation of the triangle and the eye, a four-lettered God, an active Creator, creates the first pentagram that is the high Heavenly Man, the zodiacal Leo, and a human although sinless Adam. He is the first magician, without stain or virtue, perfect but incomplete in his connection only to the higher world. His opposite sign in the zodiac, the Aquarius, baptized in the ocean of illusion, corresponds to the soul's epochal evolution of this first state of the pristine creative force of man. This eleventh sign is the place of equilibrium between the two pentagrams – the second magician.

The previous sign, Capricorn, represents the two pentagrams – Divine and Satanic – that exist as separate and mixed with each other. Capricorn belongs under Saturn and therefore manifests its destructive wisdom and creative discord. This is the sign of Satan in the zodiac. Melancholy and hope for death relate to this mystery of ten in which the worlds meet. “Creation was futile,” says the neophyte after having advanced into the sign of the Capricorn. “God is in everything but cannot be seen anywhere. Life is meaningless and empty.” This is dying for the world, a sarcophagus and baptismal basin, and a descent into the underworld and into the emptiness of non-being. Two hands are joined in contemplation of prayer but the object of prayer has been lost. Mind contemplates itself and realizes the paradox without being able to break its surface. Satan whispers: “You see, there is nothing real in the world besides the pain that remains in its changing form everywhere you look. Everything is a lie, but a perfect, unbreakable lie. The breach remains, God remains, imprisonment alone exists. Therefore, worship Death – worship

105 The original triangle is a Monad or God: atma-buddhi-manas. Its eye is the form-perceiving consciousness manifesting in the center of the triangle or self-consciousness. It has the ability of identification that in its observation of possibilities becomes the creator of all forms. The phenomenon is not only identical on a divine and human level, it is the same thing, the same identification process of the noetic consciousness that from our point of view is – “creation.”

106 The four-lettered God is the Tetragrammaton, “active creator,” for everything in nature has been made of this quaternary foundation. It is earth, water, air, and fire – or will manifesting as an ethereal embodiment (earth), love manifesting as emotions (water), wisdom reflected as intelligence (air), and finally the life force (fire), in which the higher and lower trinity meet. The so called intimate elements of nature – that are not lifeless or without their own kind of intellect – are the macrocosmic representations of these four basic elements of objectivity in the crystallized sphere of the life of our planet. In the long-gone past, only three (two, one) elements could manifest objectively. In the far future there will be five, six, and finally seven of them.

107 The Pentagram in which the five-fold human being is seen with its head, arms, and legs. Yet concrete body parts are only symbols and represent the five acting principles of manas. As it concerns the above mentioned “Heavenly Man” (which is Logos), these should be compared to the five basic forces of divinity represented by the Hindu philosophy: ati(consciousness), ananda (bliss), iccha (will),jnana (knowledge), and kriya (action). As we can see, the first two are the foundations of metaphysical existence and the three lower are the threefold shakti, the three aspects of magic.

108 The underworld and the chamber of initiation are essentially the same.
me... I promise you no joy but truth.” And truly, ten is the perfection, the unity of the uncreated (zero) and the created (one), from which there is no way to continue forward. Then, what do the two remaining signs mean? In the Aquarius the soul returns to the world that it sees as an illusion, and in the Pisces it returns to divinity and the spiral circle is closed. This path must be traversed for its own sake. The truth has been found but even that has been shown not to be enough to carry the soul all the way to the end - the leap of faith must be made.

How is this possible? We do not ask why the leap should be made in the first place, for this is a question anyone can come to and answer in any way he wishes. No, we ask instead: how can a human being be released from himself? How do we continue from the point where the path stops and in which the truth has been gained and life left behind, but where time and the laws of matter still continue their intolerable reality, menacing and jeering in all their illusion? The answer has been presented in Blavatsky’s *The Secret Doctrine*: the Aquarius, the next step, is a step into darkness - but precisely that step which gives birth to the true Self. After leaving its contemplation, the soul finally sees itself as a correspondence and as an inverted (actually, reverted back to normal) mirror image; how a non-thinking man always sees himself when enthralled by the glamour of matter. In the latter case, at the level of the masses, it is a psychological illusion that follows an unquestioned premise of a separate existence. In the sign of the Aquarius this illusion transforms into reality when the mind, by discarding thoughts, unravels the thinker itself - one's own soul.

It can be asked whether this was not discovered earlier. The earlier discovery was unreal, a physical, an emotional, or a psychological sense of selfhood, all of which are destructible forms and reflections of the real. Indeed, the first true innermost perception is not experienced until this state, when the whole construction of the mind is ready to discard its own reality *although it has proven to be completely airtight*. The conclusion that in the end thoughtlessness is more real than logical contemplation should not be drawn from this, for the stairs cannot be progressed by jumping. This conclusion is precisely the great mistake of religions in general and especially that of the Protestant church, and from it follows much confusion and obstacles for comprehensive development.

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109 The first conversion of the soul is the gradual meeting of Satan in the center of the earth. The second conversion follows after this, and externally the latter phase appears to correspond to the original state. “The mountain has not changed nor has the mountain path; only my heart has changed,” says a Zen master.
Chapter I

Out of all magical symbols the five-pointed star, called the pentagram, has the greatest creative force. Today, there are some groups that use this sign as a symbol of their worldview: Wiccan witches hold it one point upwards, while for Satanists it appears inverted, two points upwards. The former corresponds to the sign of Leo mentioned in the prologue, a pure creative force, while the latter represents the sign of Capricorn. These two signs are the two hands (two times five fingers), one pointing towards the heavens, and the other one down to the earth. This is a traditional image of the magician, a soul that has harnessed the magical power of thought, the one who has “become a channel for All.” This magician is Oannes and Dagon, the teacher risen from the sea – Aquarius – and the water is Capricorn, corresponding to the biblical Leviathan, the monster of the depths – who, like all mythological divinities, is not only the lord of the primeval sea but also the waters themselves and their fundamental essence.

These two five-pointed stars that are the same sign seen from different perspectives, are the two actualizing methods of the five creative powers, in other words, the abilities of the soul; two directions of the stream. One of these breaks apart, the other one builds. One creates and the other destroys. Yet we are always speaking of the same sign, and the power utilized is always the same. The situation determines in which way the pentagram is seen. This has to do not just with the quality of the intention, but also with the level of skill and with spiritual readiness. The destructive force used by a spiritual man is divine in the same way that the creative force of a mundane-minded man is harmful. There are many ways to understand “black” and “white” magic, but when the work and methods truly justify that grand name, both black and white magic are true and good.

The five powers of the points of the stars correspond to the five senses\textsuperscript{111} and are connected to these. Not in such a way that a physical sense should influence the use of these powers (this kind of influence is secondary), but on a deeper level. Let us remember what corresponds the senses have

\textsuperscript{110} It is interesting – and important – to note that the “inverted” pentagram of Capricorn contains in itself the original and the “non-inverted” also, for as it is said above, both of these are joined in it. The archetype of illusion, matter, does not exist. There is the non- reflected and that in which are both the reflector and the reflected. If we had a sign in which there was only the reflection and not the reflector (i.e. the original truth), it would not be an archetype at all. In fact, it would not be a true being. Because of this, Capricorn is 10 and not 5.

\textsuperscript{111} In addition to the physical senses, the stars correspond even more to the five ways of sensing and action of the mind which are the original sources of the bodily senses, and to which those senses will return. The Pentagram is always first and foremost the sign of the Thinker, for this attribute, and not any specific bodily form, is the \textit{sine qua non} of the human being.
to the elements. Sight corresponds to fire; hearing corresponds to air; taste corresponds to water; smell corresponds to earth; and touch corresponds to ether – quintessence – including in itself the former ones. In this way, each force is based again on one of these elements. Therefore, the power of fire/sight influences vision. A feminine aspect of it is clairvoyance, and the masculine (i.e. active) is “the evil eye” (or “good eye”) – influencing another being with a glance – a hypnotic, or more accurately, mesmeric suggestion.

The power of air has its correspondence in hearing. It is the magical power of word and voice, Vāch and Logos, including the use of melody and rhythm. As a feminine (i.e. passive) ability, it is, of course, clairaudience, and as a masculine one, it is the ability to manipulate energy with the use of word and voice. The power of water is related to the emotional realm. As a passive force, this works as an empathic ability, as an active force, on the other hand, it expresses itself as the ability to evoke and communicate with spirits. The power of the earth is closest to the level of matter and can bring to being concrete phenomena. As a passive ability, it acts as the invulnerability following the state of balance which was addressed in Polharmonia. As an active ability, it awakens to action the forces of materialization, apportation, and corresponding forces related to the thickening and transmutation of physical matter. The ethereal force is the most powerful and multidimensional of the five powers, and besides being the collecting factor of the previous ones, it is also a gate to wider possibilities. It represents spirit and matter, subjectivity and objectivity in relation to the thinker, and it fulfils the cosmic sevenfoldness, being in itself the reflection of the first divine triangle. As a passive force this represents enlightenment, perfect harmony and knowledge. As an active force it means theurgy, nirvāna and samadhi, active unification into the spirit and meaning and acting from the inner levels. Needless to say, the latter is necessarily but a foggy vision of the action of this force.\[112]

How could these miraculous characteristics be developed out of the being called man? Each of these forces works through a certain vortex the center of which is the laya-point (spiritual and non-manifested) and the circumference of which is the alaya (manifested spiritual, but hidden). Action streams forth from the angle of creation that is represented by the angles of 72 and 36 degrees in the pentagram. The angle number concentrates the energy of the vortex and channels it to act in the way demanded by the magical work. Therefore, a) the central point of the vortex must be found – this means the realization

\[112\] All the previously listed siddhis (i.e. magical abilities) are the shaktis of the thinker, which means manas that has reached a monadic cognition through ātma-buddhi. In the body and in the personality they manifest through prāna and its differentiations, mainly kundalini. The revealing and harnessing of these energies belong to the scope of the fourth and fifth initiations, and are perfected in the sixth and seventh.
of the root of the particular thing, the perception of the noumenal core in the particular force and element (which happens intuitively, being a spiritual process) – and b) the awakened force must be balanced into a harmonious circular form fitting for the constitution of the body, and c) the ability of concentration must be employed.

In other words, what is needed is the striving for a) the perception of an objective spiritual truth (right thinking); b) the acknowledgement of the objective material surroundings (right action), and c) the subjective action that breaks the (apparent) surface of the former ones – will. For example: When I understand the creative power of the fire element in my soul, it comes to be realized through the physical brain. A center activates in the brain, the note of which awakens the corresponding center in the body. This makes it possible for the power of the particular center to be used not in the concrete material work. To achieve the latter, the mental force must be spread out, so to speak, to bring it forward from the center by connecting the soul's perception with the material life. This work is invisible, but its effects on morals and therefore indirectly on practical life can be perceived by anyone. When the center has been found, purified, activated, and manifested on the mental and emotional level, it can be actualized on the physical level with willpower. This is a part of that “resurrection of the body” which is the goal of the neophyte. In which form we now see man's material form is both the direct in indirect consequence of which kind of centers the soul has awakened in itself from the invisible world. This is so-called karma from one point of view. The soul, the thinker, focuses its attention and therefore directs energy to different centers that gain power

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113 The numinous, spiritual, non-formal. Kāma manas, lower reason, cannot understand these concepts required by the soul for its development. The name of occultism is derived from this fact.
114 A formless realization is the perfection of the activated manas, when it touches buddhi. The circling of the force is the perfection of the activated buddhi, when it touches ātma, and the power of concentration or achievement of the state of uninterrupted wholeness is the perfection of ātma, “if it be cast on to earth.” (Tabula Smaragdina)
115 Manas acts within kāma manas in such a way that it awakens within it a shining of, say, a picture or likeness or “an amulet,” the vibration of which is convergent with the original formless realization.
116 The force acting through kāma manas or the human ego next projects its manifestation into the astral (i.e. dually polarized) world by casting through the “amulet” a certain prānic aspect. Lower, ritual magic works according to the same principle.
117 We must not think that purely physical circumstances could prevent the manifestation of will. The physical world echoes faithfully and precisely all the impacts allowed into it. The reason why the concrete world so rarely follows the suggestion of the spirit and the intelligence is that the kāmic world closer to it influences it differently. Therefore, the one who aims to succeed in magical work has to be either a lord or a slave to demons, the astral impulses. In the former case, the demons follow the magician's brightened and loving will; in the latter case, his “own” will – which is full of selfish needs and low, basically petty desires – is penetrated by their will. If a human being is at war against these elemental beings, he cannot attain results on the physical level. They create all phenomena on the physical level. They are collectively Magna Mater and the energy substance of nature per se.
and activate. This basic idea helps to reveal many smaller mysteries. For example, we discover that one should not try to eliminate his negative attributes since this kind of violent concentration of force only increases the internal chaos of the centers and thereby strengthens the problem that the neophyte is trying to control. Instead, attention should be focused in a constructive way and the negative centers left without use, allowing them to calm down by themselves rather quickly.

Evolution takes place naturally on a time frame different from that of our subject matter, but the working and the laws of the mechanism are the same. No blind law of nature can change the abilities of a species or an individual to be more fit for survival if that species or individual lacks its own – either conscious or unconscious – will to develop in a particular way. To think is to create. Will is the observance of magnetic relations in the process of the soul's thinking and the empowerment of these electrical currents to a particular direction. Empty thought will give birth to sporadic forms, according to the manner in which the different contradictory, mediocre, or regressive influences meet one another in the magic circle of the mind. In the same way, lofty thoughts and ideals, striving towards the truth, searching for meaning and the love of truth lead towards the heights sought after. That which can be thought of can be actualized. The only problem is that the actualization is often unlike what the thinker presumed it would be. Therefore, occultism is first and foremost the rearrangement of thoughts and their influences.

When a man in Capricorn has cast the work away from him, in Aquarius he can see it in front of him, divided in two but as one in essence, apart from his Self, yet as a controlled selfhood in the world. From matter's viewpoint this is reflected as a true creative force, a magical power, the releasing power of thought, kriyashakti or the shining that casts into form.118 It is a sun upon whose rays the lens of the mind focuses. The magical work by which it gives birth first to itself and then to any necessary influence

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118 See footnote number 107. Kriyashakti, when fully controlled, is that last word of magic with the help of which the soul creates direct physical phenomena on the material level. Even the possibility of this seems ridiculous and impossible to most, but when the boundary line between the subjective and objective is studied in the light of metaphysics or even the theories of quantum mechanics, keeping in mind the genesis of the phenomena of the objective macrocosm, the veil of impossibility starts to lift, little by little. Something or someone clearly creates phenomena “out of nothing,” and that someone is “the Heavenly Man.” A mundane man who can straighten himself out from his "fallen" state has identical powers. The apparent creation out of nothing is in fact the bringing forth of form from its latent state into manifestation. All things that can be thought have their points of contact in reality or else they could not be imagined. Therefore with the power of shakti they can also be – and in fact will be unavoidably – called out to external manifestation. The process happens every moment, and the attained human being has joined to that side of his consciousness which is in control of this great work.
traverses the following sevenfold path, starting from the spiritual heart and ending with the objective existence in coarse matter. Out of the pure omnipresence, from the Spirit is projected a Meaning as that Ideal spirit of fundamental form that is perceived with pure senses, without a shape. It is the goal and the meaning, a harmonizing impact – will. It can be more or less colored (less when we are dealing with a conscious influence and realized work), depending on the relations and the purity of the principles, but still it is always present, being the actor in everything. That which takes it apart from the All and which represents it to the soul is love, still a formless (āraṇṇa) fundamental essence. This love awakens to an understanding that sees the first Idea in the whole as a part of it, but as yet growing out of it. According to the temporal needs, knowledge of the thing itself then descends as a knowledge of its applications, as a required ability of the conditional world to divide the partial aspects of the whole. In creative work – which all human action ultimately is – it is the name and the formula. It must be noted that this formula is not bound to any scientific absoluteness in its perception, but is subjective. That which is fitting to act as a formula at any given time can be represented in different ways in different worldviews. It is about the totality of the subject and the harnessing of its internal associations for the work. For example, work creates influences on the atomic level regardless of whether or not the worker has a concept of the atom. This is again a problem of the scientific work of our time. It is not seen that the ability to create and shape partial wholes is not born in terms of these wholes, but the terms are only a reflection of the spirit's own laws. Rationalized, schematic knowledge has only a small part in a magical work. A formula always means limitation, and it builds by obstruction. The energy itself, as said before, comes from elsewhere.

The next step is reflecting the love-force into the threefold world: emotion, desire, wish. This “material love” has the power to liberate physical energy, just as the buddhic love liberates spiritual energy (in fact it works by encasing the power of the latter into the material chrysalis). After this, only the physical qualifications and their shell are needed for the direct manifestation of force. The atoms infused by intention, prepared on different levels and now having their effect on the astral level, must be hardened into a physical form. In the same way that willpower – the first power that penetrates the whole work – has warmed up (energized) the atoms with the warmth born from its pursuit, the rearranged atoms pushed into movement must now be thickened into form by removing warmth from them. Otherwise, the work will not have the foothold it needs in matter, but will continue forward in an endless vicious circle. If that happens, the phases of process will follow one another in subjective dimensions, bouncing back from the state of materialization until all energy is used and the result remains nil.
Therefore, in order to concretize the work, the mind must be calm and must put the now mobilized aim aside – not into the subconscious but wholly away by projecting it out of the mind into materiality. The vivified image of the mind grabs the veil of matter and the magnetic forces of that matter – elementals, or with whatever name we wish to call them – clothing it in their most coarse form. This projection represents faith and demands its actualization in practice. It returns again to the hidden “white stone,” to the first foothold that is above – to the heavenly rock of the Hanged Man, a durable foothold in the center of the earth.

Chapter II

It is clear that in order to gain the right to the powers of the praised "Age of Aquarius" we have to call those energies forth by ourselves. Just as in all religiosity based on emotion throughout the ages, there appears in the modern New Age movement a naïve wish to gain benefit from the outside without working for it. This is not occultism but a completely contrary way of thinking. One must have faith, faith derived from knowledge – this is the beginning. After that, one must work. Not the body but the soul must strive. The thinking man must prepare the way and the material man must walk along it. In every age, as in every principle, there exist two sides and countless possibilities for application. As it is said, “the seed must fall into good ground”¹¹⁹ (which must first be cleansed of snakes¹²⁰), and a dewdrop becomes a speck of mire when dropped on earth¹²¹ – if the ground is not purified first.

Let the spiritually poor await their savior forever if they cannot find him from within themselves. They live in the nursery of souls, wherein pain comes from trifling matters and the existence of great suffering cannot even be understood let alone helped. Yet those whose heart is open to the suffering of the world know in themselves its horror and that times are truly changing. Although the division of the sheep and the goats¹²² lasts for a long time from the point of view of material time, it is nevertheless ongoing – for the benefit of both. Time does not change us, but we can change time when the borderline has been achieved. Let us therefore focus on the development

¹¹⁹ Matthew 13:3-8.
¹²⁰ “Your love will be ready, fit / the one you will take, only / if you plough the viper-field / turn the snaky one over / without a plough trampling it / without tines disturbing it.” (The Kalevala.) The field that must be cleansed without touching – with the help of the higher consciousness, not with physical rituals – is, of course, man’s external, psycho-physical personal being.
¹²¹ The Voice of Silence.
¹²² Matthew 25:33.
of the five and ten qualities previously mentioned, at the same time keeping in our minds 1) the first law which is the meaning in everything, and 2) the second law which is love in everything. This love does not mean fascination with matter or its distorted forms, but simply with the work itself. Although it may be true that “do what thou wilt shall be the whole of the law,” as Crowley said, that Will is the Will of the One Being. “What is the will of a single man in the world? Filth and the narrowness of subjectivity!” This is something we are ready to repeat, and at the same time to love our own apparent will as the most praiseworthy of all authorities, for Will is in the unification of intelligence and spirit.

Therefore, let us not forget why our work is done, so that the creative stream of the will will not break apart from its source, from the spirit which is its sole motivator. The instrumental being is necessary because of the arrangements of the laws of nature, and being creatures whose understanding of matter still very much limits us, material progress is important – not as an absolute value but in our return to the essence of the spirit and in the great work with it. Can one think of a deception more horrible than a magician who is not worthy of his powers and does not understand them? A traitor and a profaner who could leap over “a quadrillion kilometers”\textsuperscript{123} and attain powers without meaning would certainly be the most pitiful being in the world. For even if “mortificatio” is a true destruction, it is beauty and purity in itself. This is precisely the meaning and the secret of the sign of Capricorn. Those who dream of power without a trial, of knowledge without studying, and of wisdom without the preceding suffering will receive nothing but paper flowers.

What then is our practical work in the everyday life as we seek the five sacred powers? May it first be remembered that the work and meaning should be holistic so that holistic results will be achieved. As in any magical work, the lack of an imperceptibly small detail or improper preparation can destroy the whole work, although the issue is not that of formulaic planning. “Because narrow is the way, which leadeth unto life,”\textsuperscript{124} it turns here and there in front of us, for it is the narrow thread of a growing consciousness of the spirit in the world of matter. The way on which we walk that goes on and on is unmapped, for it is alive. Although the reality of the spirit is unchanging, the laws it has breathed into the world from itself bind it to the laws of cause and effect. For in the end, the question is not about the sensitivity of the spirit but of the consciousness that tries to join to it. The rounds go on and

\textsuperscript{123} In the novel The Brothers Karamazov by Dostoyevsky (XI, IX), there is displayed a thought play of an atheist who has to travel a journey of a quadrillion kilometers in the afterlife in order to reconcile his earlier doubts.

\textsuperscript{124} Matthew 7:14.
the wheels turn inside one another unceasingly. Every moment is good for something, for the work is multidimensional and in it there are aspects even opposite to each other.

The whole process is so unimaginably complex, however, that reason or emotion alone cannot guide us in it, no matter how pure they are and no matter how noble is the intention. Joining intellect and emotion in a union that elevates our soul to sense the subtle movement of the spirit is absolutely necessary for us to progress. Neither one of these must fight the other and although they try to control each other in the beginning and divide the areas of our soul between themselves, in time they must be joined to a more perfect degree. On this same path are also joined matter and spirit, bringing forth the completion of the Great Work, but their consciousnesses live in the intellect and emotion and are connected by them.

The battle in the soul must be endured, and when it has and there follows a deathlike state, emptiness and darkness, a new light must be allowed to shine upon the work. Since this light cannot shine from the conquered soul any longer it must arrive from the spirit, and it will create anew. The conquered join the powers of their yearning to plead down the living fire. It descends upon the earth that has been brought to its feminine state in the great battle. The blood shed onto the earth lights anew, and from the dead a new life is brought about. For the whole time the soul must focus on contemplation and avoid pollution from the outside that would call out the darkness of the conquered earth, when the work of the inner light would be obstructed. After the phase of deadening, this carefulness will inevitably become mechanical – let us say, dependant upon faith – for the actual will for that work will have departed and it will no longer bring results itself. The effective power is elsewhere. This is the work of the psychophysical level. The level of action joins with it and receives a part of its material from it.

125 Unlike earlier phases, man’s conscious and subconscious are not fighting against each other any longer, but both do the same work in their different domains. Naturally, this has always been the case in secret, but before man knows himself and stops the conflict between his different inner aspects this deep harmony is prevented from occurring consciously and with full intensity.
126 The striving has ended with complete devotion in the fourth realization of the soul.
127 The things discarded in the process of mortification return to man who sees the world with different eyes.
128 To acknowledge the process spiritually, not intellectually. In this phase, buddhi-manas has replaced kāma manas as the focus of identity for the Ego.
129 Although the personality that died earlier awakens anew, one must take care that its energy is not directed in a self-centered or hedonistic way, and especially not in a way that allows for the harming of others, even indirectly. The success of this can be recognized from the state of a “flow”: things just happen, for the Ego cannot grasp anything, battle anywhere, or struggle against anything.
130 “To allow everything to happen” and yet keep an action ethical is again a paradox, but in this state the awakened buddhi clarifies it. The contradiction is an apparent one.
In addition to this, there are six physical levels on which the work must be promoted, namely the following:

**Spiritual level (Will)**
A conscious will to proceed.\(^{131}\)

**Intuitive level (Love)**
Love towards the aims chosen.\(^{132}\)

**Intellectual level (Understanding)**
Self-reflection.\(^{133}\)

**The level of formulaic intelligence (Knowledge)**
The application of a magical formula illuminated by the previous levels.\(^{134}\)

**The emotional level in the body (Faith)**
"The faith in resurrection."

**The level of material deeds (Actions)**
The continuation of the abstinence of former levels.\(^{135}\)

The psychophysical level mentioned above represents the circling of life force and the circling phase of the whole, coming between the levels of emotional life and material action.\(^{136}\) The corresponding measurement or "virtue" – an attribute or more likely an attitude (since the question is not primarily one

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\(^{131}\) **Ātma** This is not the lower, control seeking will, but that energy surging from the core of the soul whose origin is most emphatically natural.

\(^{132}\) **Buddhi** Because the wholeness and harmony are found implicitly within these goals, this love manifests itself also towards all "other" beings. Actually, otherness is just a word.

\(^{133}\) **Manas** The ability to see one's self and evaluate one's actions wisely, even when the whole personality is lost and the lower reason that earlier formed it has fallen away.

\(^{134}\) **Kāma manas.** "The formula," as said above, is here a Logos and therefore a non-formal idea.

\(^{135}\) As it is said above, although the shadow has disappeared after unification of the subconscious and the conscious mind and there exists no dual inclinations any longer, a serious student understands that this does not lead to chaotic actions on the moral level. Ethical principles still work after the clarification, although the way they are understood has gone through an upheaval. The Western student may have a hard time understanding this, and this particular point makes many noble books dealing with Tantric and magical traditions a greater danger than they are of use for most modern readers. Yet the whole problem exists only so long as kāma manas is active. When it is replaced by buddhi, the whole problem disappears. Once we understand this, we can place the most of our vigor into the awakening of buddhi. The master key thus achieved makes other individual keys unnecessary.

\(^{136}\) This psychophysical level is thus prāna, and "the faith in resurrection" is the enlightened kāma. These two are not separate from one another even to the extent that other principles are Kāma can act semi-independently only to the extent that the shadow side has power to separate it from manas, but when the dualism of the consciousness has been disposed of, in practice kāma = prāna. This kāma-prāna is precisely shakti, for it channels directly the force of buddhi-manas or the enlightened Ego.
about division of naturally born characteristics) required by the work – is honesty or humility, as an ability to follow the Path that chooses its own routes. So it is not as much about a religious self-lowering as it is the opposite of a presumed “pride” that is usually only a distorted form of a particular hubris.

In this text we have of necessity been forced to limit our focus mostly on the level of reason, leaving the other aspects of the Work to be led by one's instinct, conscience, and a spiritual impulse. The energy to which the spirit gives birth when moving around is either consciously or unconsciously submitted to serve the return of its maker – the resurrection of the spirit from matter and the ascension of matter towards the spirit. It is most meaningful for the soul whether this work is conscious or unconscious, and whether the living and sensible soul promotes or obstructs the formation of the spiritual consciousness. Only if it is conscious of its goal and has submitted to the government of its own spiritual Idea can material rituals truly be of any use as instrumental means for perfection. One should not trust his own power, for mechanically caused phenomena are finally nothing more than the continuation of a harmful illusion in material existence, no matter how “paranormal” or unusual the effects caused might be. However, if we have opened ourselves to the light shining from within, then the application of external means can also serve the goal appointed by the spirit. The working out of these circumstances starts from the knowledge and application of the law of correspondences, and through the widening perception leads to greater control as much as we learn to separate our work from the results, without falling into any kind of religious hallucinations of “moral” actions. May we purify ourselves with that which is pure and through our purity let us purify our surroundings, led by that which works through us. “The body is not stained by that which goes in but that which comes out.”

The skill of “an inner cleansing” must be developed by purifying the instruments before the workable substance. For into what likeness but that of ourselves could we change that which passes through us? Not the purity of the body but that of the soul is most important to us, and the latter cannot be stained by anything other than its self-woven destiny. Things do not happen to us but we nourish ourselves with the events of our own life. The quintessence of the light that falls from the immortal triangle as a bridge of light into the darkness and thus forms into the elemental quaternary is nothing other than the gaze of the eye of pure divinity that focuses its

137 In other words, we should refuse the thought that our actions are watched over by some kind of dualistic being to whom we should present our action in a “moral” light. True morals are nothing but love and wisdom.
138 Matthew 15:11.
attention on a detail in the darkness of uncreation – in the magic mirror of the threefold world that “creates when it reflects.” That which we try to make happen in ourselves with external means is true only to the extent that it removes our limitations when we are returning to our home up high.

Chapter III

Wrong are the materialists who claim man to be only a developed animal. This view is a logical conclusion based on the actions of the surface level, but it loses its worth at the moment metaphysics is introduced. Atheists and agnostics claim to be unbiased observers in their vision of the existence of the spirit, but in reality they are limited by their own psychological trauma\(^\text{139}\) in the same way the believer is limited by his.

A materialist looks at reality from two viewpoints only: according to how the human being is presented by modern science, in which all abilities of the soul can be reduced to bodily functions and, on the other hand, from the viewpoint of his personal experience, within which belong no extrasensory perceptions or experience of people who act out of any other motivations or on any other bases than those of the crudely psychological or material. The first of these is a result of the blind belief in the superiority of the religion of science. The authorities of science are dumbfounded by such stupidity that someone could question the beatifications of their modern god-idol, according to which there exists only reproduction and food chain schematics. Certainly we do not say that the logic of the conclusions of science should be questioned, but rather that the effects of these conclusions on ethics and on the views of man and the world should be interrogated. Science should broaden, not limit, our point of view as it does today. No research should be blamed for this, but rather the people who market the results for the foundation of an absolute worldview, and those poor souls who accept the crutch offered because of the weakness of their own philosophical thought are at fault. The fact that there exist correspondences between the physical organism of man and the powers of his soul is very clear, and it must be so in order for the soul to be able to work in the world of matter. But to claim that there is only matter, incarnating itself as shapes from which animal man is also formed before it starts to think itself as “the image of God,” can only remain sensible for as long as it takes us to finally begin to analyze

\(^{139}\) Trauma meaning here those psychological defenses and premises that naturally have their own history of origins in people’s mental disposition, which can be traced as far away into the shadowy past as it is necessary. Tabula rasa is a false myth.
those forces which initiate this development. These forces support it, digest it, and clearly struggle to accomplish certain goals – to evolve into thinking forms, or to say more precisely, into forms which make the manifestation of a thought inside of them possible.

If we think that the human being is something that has been born accidentally, and yet is the result of a mechanical law which follows its own pattern unerringly, one can see here even an inner contradiction. If, however, we mistakenly present to the devotee of science the question why all of this manifests, he will answer us with a laugh: “With no reason whatsoever; because of itself, meaninglessly and without any other goal.” And, if he happens to have some trait of a philosopher in him, he may offer the view that everything exists only because of itself, for the sake of its own existence to be fulfilled.

To this the occult philosophy answers: “How can you not see in your heart that there is a hole in that reasoning; a wide gap? For the heart is an organ of vision also, just like the eye. It is not the eye that produces the sensory perception of sight but the brain, and in the same way the heart can act as the conduit for the impulse that manifests as a clear impression in the conscious part of brain – not as a fascination and self-deceit coming from the subconscious, but in an entirely different manner. You stop halfway to the truth and accept only one direction. The path turns, but you are not ready to turn with it, as if the water will stop being water when it fades and returns to the clouds. The visible world you measure is water, which in the same way evaporates at every moment, returning to the unseen sky, to that same world where it has its beginning. You may say that you cannot see this sky with your eyes, but you can see it without giving up your reason. Our matter is a result of the manifestation of force, the braid of forces, and the basic essence of any force is unseen. There exists no concrete matter as you may wish to see it. There are only states of the soul, and in some of those reality is experienced differently than in others. How can you claim that all of this happens only within the human brain? We irritate the body and the soul seems to react – on the basis of this you claim there is no soul independent of the body. But your reasoning is not valid. The only thing this proves is that thoughts take their form in the brain and the state of brain influences thinking within the brain itself – which is self-evident.

140 In other words, there exists only pure sensory data, so it is futile to argue that the world would be observable solely by the external senses. The soul is in the same relationship with reason and the totality of the senses that the vision in the brain is to the sense impulse given by the eye.
141 i.e. energy. Water has always been the symbol for the material, illusory, creative, ultimately shapeless power. Both of these are presented with a downward-pointing triangle.
142 A state in which matter is in a fragmented form, non-concrete but still as real particles.
Your argumentation is valid only for one who believes the same, and you are ready to mock this feature of religion and the philosophy of the occult science."

This will hardly give a thrill to the reader who has already decided not to believe, and either doubt or receive with contempt those who see themselves as something other than bipedal animals born from the play of coincidence, automatons in whose brain tissue consciousness plays teasingly, thus filling the world with some apparent meaning. This is what we might think, and it is because the mind grows tired in its pursuit of the truth, and in that state it rests readily on the worldview that simultaneously satisfies both the needs of one's spiritual laziness and the pride of one's own reason.

But there is also another argument against the spirit. When we behold men, their easily foreseen actions, petty herd-mentality, limited freedom of reason or will, we come easily to the sad conclusion that these poor creatures are indeed not very much unlike other animals. We exclude ourselves, naturally, but of the others, at least 90 percent are clearly without any human soul. From this we draw the conclusion that as a species man is nothing but an animal among others, and we few rare and chosen wise ones are tragic and weird deviations; "animals also, but still carrying out some more perfect system." If the materialist truly thinks of man as only an animal then he cannot separate himself from that mass, but must himself follow the urges derived purely from the physical side, and none else. But it is a pity that a person who has pondered these things, if even just a little, can hardly ever behave in such a manner. He can enjoy food, sex, and social life to some extent, but these alone cannot be enough for him. One needs artistic pursuits, self-expression, thinking, the comparison of thoughts, debate, and aspirations which are of the soulful kind. Yet no soul is supposed to exist! Is it that man is such an evolved animal that natural animal needs have been cultivated to very fine and subtle forms, although in their foundation they are still animalistic?

Here again the reasoning of our materialist is caught off guard, for there is no difficulty in our accepting the spirit of this argument, even though we take it a bit further. We might answer: "If this kind of a cultivation is indeed possible, and thus produces – if nothing else – ever increasing satisfaction for man, then is it not clear that all this talk of animals and materiality is nothing but empty wind? What matters is not whether we call man an animal or a human being but what we mean by this terminology and where it leads our worldview and behavior. Let us call man a bacterium, what on a greater scale he truly is, if we only see the truth that there are spiritual directions of development and movement forward in evolution." For
the fact that man does not yet objectively sense certain spiritual beings, states, and realities does not mean that he will not sense them some day in the future.\textsuperscript{143} To declare this a fantasy is the same as denying the possibility that a fish swimming in the ocean could evolve into an amphibian and the amphibian into a land habitant. Or is the root of the incredulity in that our occult system is so hypothetical? Yet it is no more hypothetical than the ideas held by the prevailing science. To believe otherwise shows only that one has not familiarized oneself enough with the source material. In relation to this, the New Age delusion that fascinates many thoughtless men offers a highly negative and even ridiculous image of the students of the occult science. Yet this can be an obstacle only for a very superficial seeker.

In sum: We believe that mankind is at the half way point in its development. Not yet ready, but potentially able – in some more perfect race in the future – to develop the exterior manifestation of the senses and powers which in these days manifest only individually and subjectively. These undeveloped senses will not only reveal new methods for the study of the world limited by our current worldview, but they first and foremost will revolutionize the way man views reality as a soul. If there are doubts offered against this “because the soul of mankind has not changed even to this date,” they are grounded upon a very weak foundation. Just think of all those discoveries we have made of past civilizations and of the thought of their representatives, which are so young that evolutionary development has had very little time to occur. Because of this, although spiritual progress would indeed follow much more quickly at this point than in the evolution of plant and animal kingdoms, it is very difficult to save this kind of spiritual vision, no matter how vivid a picture we have of the man of the past physically and culturally (for the spiritual vision can and will place its imagery in cultural presentations, although it is not to be found easily with common means of observation). Because of this we might after all have some proof of the development of the abilities of man’s soul and of the widening of his worldview when we compare prehistoric cave findings with modern art. Does there not exist in art a certain reality of the soul that uses the mathematical laws of artwork only as instruments for its own realization?\textsuperscript{144}

\textsuperscript{143} Or that men who in this respect are more developed than average people do not sense them already.
\textsuperscript{144} The soul of primitive art should differ from the soul of culturally developed art beyond the sublimation of a direct representation. In this case the consciousness itself has developed.
Chapter IV

In our view, how is the human being formed? What is man's constitution if it is not simply an animalistic, arbitrary creation of a blind and meaningless law? As all religious systems have always taught, in the human being there are two sides of being distinguishable from each other. One of these is indeed carnal and animalistic and follows an evolutionary arch for which spirituality and conscious immortality are impossible. The other side is divine and eternal. Between these two sides of being vibrates the human soul and mind, participating in the essence of both and generating out of them that physically manifesting reason and self-consciousness on the basis of which our species has been named the wise one, *sapiens*.

Yet do we have any proof to support this myth, this fairytale according to which there is divinity in man that is measured beyond the regulations of brain electricity? As it was said earlier, material proof can be given only for material realities and this kind of reasoning can lead neither to the perception of the spirit nor to its denial. However, this observation can lead to a fruitless and inert agnosticism only for a man who has no other means of perception than matter-bound reason. For there is other proof: in the fields of poetry, art, and morality is it to be found. The one who seriously and devotedly studies these subjects – not just the outer shell, and not merely by speculating on the way a particular current of thought or fashion of ethics has manifested over time, but by real concentration – will notice that over time there is in the human being *something*, some spark, an essence that escapes literal presentation, but in its formlessness is a clear being that is not really explained by the terminology of science.

He who has not made this kind of observation – or more likely, cannot acknowledge that he has, for truly the human mind has ways to protect itself by hiding away things that it cannot handle – will most certainly say to us that this kind of sense can be reduced to some sort of endocrinal metabolism or to some psychological delusion, or perhaps to both. Indeed, such a possibility is understandable as we are not blind to the possibility of self-deception. In this particular case, however, the nature of the observation itself, being so much higher than any other mental model, is such that it absolutely forecloses on this possibility.\(^{145}\) This perception deals with the

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\(^{145}\) When man sleeps, his dream-state perceptions are coherent enough to retain the demands of the dream's internal continuum, and the dreamer does not often question the truthfulness of his condition. If he would, however, awake from his sleep and return to it again, with what kinds of arguments could assure the beings he meets in the dream that there exists also a waking state in which they are not currently living? The illusion of reality created by the dream can be broken only if the participant's mind already senses something more real. As long as it is satisfied with its delusion all attempts to prove the dreaming state as an illusion are doomed, since there is no *motivation* for the awakening.
fundamental parts of the human consciousness and it cannot be intoxicated by the hallucinations by which the lower senses may be made unreliable. Yet we are told that this is only an assurance, nothing can be proven. Aye, nothing indeed can be proven to one who has already decided not to believe, just as the nihilistic skeptics have demonstrated. Yet it is reasonable to question the structure and language of this skepticism and challenge the basis upon which it is built. In doing so we may catch a glimpse of the nature of the “perception of the spark” that is the subject of our presentation. A man who lives his whole life in one and the same place can question the existence of the whole world outside, and if none of his fellows has been elsewhere, then he can hold it likely that nothing exists behind the familiar field and forest. Yet, if he even once travels beyond that closed circle and sees what else exists, his mind is ill if he does not believe. To deny his experience by insisting that the whole voyage was some kind of hallucination and everything there encountered simply a conspiracy of his mind and body must be seen as irrational if no other evidence is given to support this.

Again the skeptics rise to shout: “Yes, show us now, and we shall believe!” But this kind of work cannot be done for anyone. The path can be shown but not taken for another. Thus, they calm down and return to their vanity, thinking that this thing too will cross their path some day if there – against all probability – is some kind of truth to it. But how can they be so certain that the skeptic would have in this limited agnostic view all the knowledge that is needed for the right kind of arrangement of one’s life? Who can self-righteously say that he knows enough? Pride and laziness is this kind of thinking, just as the adoption of blind faith is the result of fear and laziness – crippled children of ignorance are the holders of both of these attitudes, unilateral realities of the believers of church or science.

It remains to be seen whether this kind of argumentation helps any soul to remove the barricades of thought one has built around oneself. Yet we continue, and let our words be taken into consideration even if only as a poetic fiction. We claimed that there is a side of man that is spiritual and not bound by matter (as we define matter today); divine and immortal and yet joined as a part of his very consciousness. There are countless names for this being in different mythologies, but we call it by the name AZAZEL, after the leader of that group of angels who took daughters of men as their wives.146 These angels, who we see incarnating in the human animal and as real human souls revealing their being gradually, are formless in themselves since they are born from pure spirit. These souls that live in us as prisoners are born from another system of evolution, from the sphere of creation other

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146 The Book of Enoch, chapter 6, and Genesis, 6:4.
than that of our material bodies. In the awakening of the universe there occurred a gradual casting of the spirit into matter and form, and in every degree in which life was carried downwards it formed a horizontal movement with each such surface or dimension through which it passed in its journey towards the coarse shape now visible to us. Thus, there was born conscious life in many worlds that are now invisible to us, even when the material molecules were still not grouped as bodies, and precisely out of this higher and earlier emanation of creation are born those flames which now grant man his ingenuity.147

What does all of this mean? If we accept, even hypothetically, even as a small possibility – but without mockery and sarcasm – this symbiosis between the human animal and a high and divine being, what does this idea give us? Is it not just a fairytale, an image of mind that can be adopted or rejected according to one's whims? Not at all: We create the internal structure of our mind by focusing our attention. This is the great secret of creation. Thus, if we remain skeptical forever, we gain very little in knowledge and in power. But if we have faith in something, anything, that belief and the devotion it brings multiply thousandfold the fruitful power of the energy that will change us and, through us, the surrounding world. To the extent that our belief is delusional, its fruits are bitter and our enthusiasm brings nothing but disappointment. But if our belief is based in truth, the worldview adopted acts as a real map. "Believe in yourself" is today a fearful cliché, and rightly so, for what truly is that "self"? Too often it is an easily breakable collage of mediocre materials. But lo, if it might be true that which we have herein presented, and man does have some higher individuality, then one could grow and develop divinity oneself on the path of self-identification. "Delusions of grandeur," our thoughts are branded by those mature beings who make their vows in the name of science and skepticism. But behold, there have now and then been truly great souls who have had faith in the ideal, truth, and power, those who have given something new to the world. "Just a coincidence," we are told again, "a psychological disturbance." Indeed! They say that mankind's most meaningful accomplishments are signs of its disturbed nature, while mediocrity, bourgeois spirit, and respect for only the animal instincts are a sign of healthy, true action. What beautiful visions these are!

Incidentally, perhaps the biggest obstacle for the acknowledgement of the worldview herein presented is its apparently fantastic nature and closeness to those systems that we have become used to thinking of as naïve or

147 It should be noticed that the word genius has even today a dual meaning, meaning not only brilliance of mind but a spiritual being (genie) also.
ridiculous. This is a sad but understandable fact, that much of what could be the matter of observation for the wise has today become entertainment for children. Where are the roots of this phenomenon? In the fact that nature is addressing these concerns currently, they are “in the air,” and if these influences are ignored by civilized people, they manifest in fantasy and entertainment. In the same way, when matters of import arise in the subconscious of individuals or the collective they assume more grotesque forms the stronger the attempt to suppress them.

Chapter V

In human beings there appear many pairs of essences which are together divine and archetypical, but which cause the sufferings of material life when separated from each other. The fundamental being of man, just like all other creatures, is in One spirit and meaning. After this follows that being which is one’s true individuality – our Azazel. Combined with the animal life of instinct and desire it creates the bridge of connection between these: a cognitive, limited intelligence, that which the thinker mistakenly identifies as himself. Below the instinctual life of the animal nature are purely mechanical forces associated with certain needs and which create the bodily being with its senses in the periodic evolutionary cycle. Senses stand on the verge of the subjective and the objective in the same way that reason stands between subjectivity and “meta-subjectivity,” which is one step downward from the unconditional Absolute towards the conditioned world.

In this way, we can count for man four stable and three midway aspects the former of which are divine or spiritual nature, consciousness, emotion, and material existence. To the latter belong not just man’s senses, but also his dual intellect. On the one hand touching external reality identified with emotions, and touching the internal reality identified with the spirit on the other.148 By the nature of its own being, consciousness is absolutely neutral, and this is precisely what makes possible the unobstructed vision and so-called individuality. It may seem paradoxical to join a quality of individuality to something that exists only through that which it perceives, yet this is the

148 By “stable” I mean here such a principle of soul the direction of which is regular and the dynamics of which are absolute. These “stable” principles being therefore ātma (unmovable and all-moving), buddhi (that acts always spiritually), kāma (that acts always physically), and the physical body (that reflects and carries out every impulse). On the other hand, those principles of the soul which have an ability to bend to a particular direction and change their being are read as aspects “in between,” and these have been named manas, kāma manas, and the bodily senses – i.e. the vital part of corporeality, linga sharira as an instrument of prīna.
nature of consciousness. We can see this from the higher and the lower correspondences of matter. The Divine is only when it manifests, though its true being is non-manifested. In the same way, a man living in matter can map himself into existence only insofar as he has experiences, emotions, and perceptions of the sensual world, although these in particular are not of himself, but only the physical and psychological material he has collected.

It should be noted that the spiritual realities reflected into the material world always gain systemically reversed being in comparison with the original. Thus, of the stable characteristics of man, the two material ones – emotions and physical existence – are anything but stable, flickering all the time in their different illusionary forms. On the other hand, the remaining one and a half intermediary aspects of the material side manifest as stable instead of changing. The lower manifestation of the dual side of the material intellect and the senses particularly are the limiters and the surveyors of the objective universe for man, and the modern materialistic line of progress does not even acknowledge anything beyond the realities of these two spheres of observation.149

How should man regard this multidimensionality of his being? How can one such as he who holds inside himself contradictory impulses and forms of evolution act independently, as a free and responsible being? Many have today solved the problem of this Gordian knot by cutting themselves out from the world of spirit, laying their intellect down on the altar of pleasure seeking. However, it must be noted that in our age this kind of attitude has become so common that men adhere to it blindly and without any more devotion than nominal believers do with their rituals, receiving and giving nothing. Therefore, even a person who may appear as a materialist to the outside and even insisting on being one himself, is not actually in such a desperate state – and is not as free to live an animal life as he might think. For an animal does not suffer in the same way as a man does, and a purely animalistic person would be in his (or its) extreme limitedness and in the slavery of his passions in a way yet liberated and irresponsible. This kind of unconditionality is very rarely seen, however. Yes, man must identify himself with something, whether he wants to or not, he has to "choose his side," but it is not necessary to connect morality to this choice. This choice he makes in every moment of his existence – in other words, to follow with

149 A true philosopher can easily see the contradiction that is formed between this worldview and the language of mathematics it uses. For mathematics belong to the higher intellectual world (to the higher of its dually divided lower part) and it has no true existence of its own in the physical world. Where is the habitat of this conformity to the law of mathematics that clearly guides all action in the world? What is its being? It cannot be material, because it is the pattern guiding matter from within. But the materialist cannot understand this problem, for he is chained by his own internal limitations with which he is bound to the bedrock of matter, not unlike Prometheus.
his actions and thoughts the suggestions of his internal and external impulses according to explicit causal laws, but yet under the protection and guidance of the spirit, which works under its own kind of teleological causality.\textsuperscript{150}

\textbf{Chapter VI}

Man is in constant service to either gods or demons,\textsuperscript{151} for all his actions are tied up with these forces and their external manifestation. If one joins to the former in his deeds and thoughts, even after his death he will go to the gods, and in the same way, if he works in service of demons – i.e. the animal urges – he will be closed within a body that has come to their habitation in his life, and will suffer very real fire of hell when identifying himself with that which is being torn apart in the kingdoms of death, the cycles of a biological life.

But this afterlife “reward” or “punishment” (terms which are most insufficient to capture the meaning) should not be the motivation for our deeds, because from this would follow empty and psychologically hypocritical action. Let us do what we do for its own sake, for the rightness of the cause and because of our own conviction. In this honesty we will approach our true being with steady steps, whether our path journeys through heaven or hell.\textsuperscript{152} For there is no truth in these semi-material worlds themselves, but their reality is of a subjective and mortal kind. Very rarely can the heaven or hell of two men be so alike that their spiritual observations might touch each other in the life after death. In death man curls up within himself, crawls to the very last corners of his being, and because of this he lives an extremely subjective and thus also realistic fantasy, for it has no external disturbances to shape it. Of course, this does not mean that the mind of the newly deceased will create these realities, for it is not capable of such, but rather it lives in a world that was formed by the recently passed life. The past life of the soul born of death, which can be brighter than its creator (if the body was a

\textsuperscript{150} For this spirit is present within the human being, though it has no way, reason, possibility, or intention to influence in any way his decisions or protect him from something that may or may not be subjectively seen as evil.

\textsuperscript{151} Gods = the archetypal beings living in a buddhic state that govern the world from unity; demons = elemental beings living in the astral state that form and differentiate the world by casting into it a disharmonic impulse.

\textsuperscript{152} The hell of an angel is heaven for the demon and vice versa, as it was concluded in \textit{Polyharmonia}, Chapter VII. There is a place for every being in the world, and this is what makes the life cycle of man – potentially the most powerful being of all – so tragic: when participating in everything man has no place of his own before he has made his whole being as one. This homogenization is the Great Work of the occult evolution.
burden for the soul in life) or heavier (if the selfish carnal life was dear for the soul), is like the blind demiurge who acted in ignorance, but nevertheless produced great effects in the subjective structure of life. This is not something of which the soul comes to be aware, but rather it believes itself to be living a real life in another form, though one’s consciousness differs from the self-consciousness developed in life. An exception to this are those men who had insight of the after death by an inner vision and thus became in a way immortal while still in life, and those whose worldview so passionately denied the possibility of a life after death that the consciousness of the deceased could not move forward after the destruction of their brain – this can happen and come to being by the same kind of self-suggestion as those naïve paradises that the child souls of mankind are building for themselves to inhabit after their death.

In other words, the power tying the human soul to two worlds during material life loosens, and the soul (self-consciousness) follows its self-made path either towards the spirit or matter. On this path, being naturally cyclical like all evolutionary courses of life, the energy accumulated by the human soul unties itself by creating such subjective forms that to the self-consciousness can appear either sympathetic or oppressive. Therefore, a man who follows an inner (not a psychological but a spiritual) motive will not suffer. If he goes to hell, he will be there as if at home.153 On the other hand, a good man who has done wrong deeds out of weakness will go to heaven but will still suffer pain for as long as his own conscience tortures him (this makes the Roman Catholic concept of purgatory psychologically understandable).154 Since modern man is a multidimensional being, his afterlife can take complex forms, comprised of completely different periods of one’s life and even chaotic elements, especially if his mind is restless – which can be counted as a sort of hell manifestation in itself.

153 A soul that goes to hell because of its contradictions and karmic psychological imbalances will not enjoy that state of purification, of course. One is, however, “as if at home” even in that state because of that deeper balance that one has achieved participation with, and in the realization of one’s own dharma lies always the key for the serenity of mind in situations in which it is required. In the same way, the man of crime who understands, repents, and has a justified punishment – not an excessive or distorted one as is customary on earth – would be in prison “as if at home” for a necessary time. This could be compared to a catharsis gained by following a very depressing or distressful tragedy in the arts. The post-mortem state of the particular tragic soul is therefore this kind of basically beautiful and aptly placed hell, despite the pain that it causes.

154 “Wrong deeds done out of weakness” is undeniably an insufficient description, but the intention herein is to suggest that the inability to follow one’s own path (i.e. spiritual weakness) causes imbalance and difficulties no matter how decent and “good” a life man lives. Of no one does the nature require more than one’s own talent, and no one should even try to mould oneself violently to the likeness of a strange ideal. “Deeds done out of weakness,” even though they do not appear to the outside as wrong but rather as a sort of mediocrity, bring bad results and purgatory of the mind if the soul had potential for a deeper life. Correspondingly, a very materialistic man can travel forward and upward by fulfilling his own measure as well as possible. Ideals of different men are different from one another although everyone’s direction is the same – except in the case of the thoroughly fallen ones, which is ultimately a very rare destiny.
All the parts of the deceased person will be dispersed and go to places where they are taken to form a whole human being. The physical substance returns to the kingdoms of nature. The emotional substance returns to the world’s surrounding aura (the astral light) from which it came. The self-consciousness follows, as already said, its own impulses. The twofold intellect divides into two separate halves of which the lower one remains to haunt the astral sea as a soulless and unconscious phantasm, and the higher one is drawn towards the spirit and its bright perfections. Yet these are not separated from one another forever. When the influences of the earlier life are assimilated and its wholly mechanical influences experienced, a new body is formed according to its magnetic affinities. The self-consciousness gropes for the forces approaching each other, developing powers above and below, and it is born gradually into the body of a child at the age of about seven, when the body also has had time to change its first clothes – all the atoms of the human body change in a cycle of seven years – and little by little it takes in itself the matter it once had magnetized by its own deeds.

One will continue to reap the rewards and punishments of these old deeds in this forthcoming body, in which the seeds of action are sleeping and waiting for a fitting push in order to develop into either sickness or protection, into injury or mastery. To put it simply, man’s whole being is so extremely complex, multidimensional, and penetrated by many different interspersing influences, that the only possibility to experience true freedom is to return back to its source, to the spirit itself – for the accounts of matter are never evenly balanced.

Chapter VII

The return of matter to its source in spirit is understandably a complicated process; aye, a soul’s journey lasting many lifetimes. The self-sufficient nature of the mind makes it difficult for it to see the illusion of the boundary of the soul and the necessity of its gradual unraveling. In reality, the skin of a man does not indicate a concrete boundary between the outer and inner realities, but for a being limited by the senses this illusion holds true and this is enough to render reason powerless. What mystery does the being of man encompass! All this is accurately recorded within his body, that symbolic, geometrical work of art that is the sum total and the focus of his dreams. In this way, the errors of thought concretize and become realities that, by their self-sufficient proof (by the self for itself, what an illusion!), replace the reality of the spirit.
In the words of the Dhammapada: “All that we are is the result of what we have thought.” In the same way, the Bible repeats again and again the importance of faith. What is faith? By no means the fancy of pleasant things. More likely, true faith means trust in that which the spiritual reason expresses. There is no false ecstasy but only a devotion to the serious work of spiritual progress with the knowledge that the human being (in other words, that part of him that can believe or doubt, i.e. the lower matter-stained soul) is a process. This process is the workable substance which effects the laws of the spiritual world that he cannot wholly understand or control in his blindness. He must aspire and trust (i.e. have faith). Aspirations that are desperate and without hope we know too well. But only a happy soul can live and grow. This is not a matter of some naïve joy stimulated by the ever-changing circumstances of an illusionary world or satisfaction coming from the fact that the obstructing powers are not visible at a given moment, but rather concerns true happiness because of life itself – and again not that life that will end with the body, but the true life of the soul. This kind of attitude naturally requires that man identify with these higher essences, and thereby a certain redemption has already come to pass.

The body of man is an excellent, qualitatively unsurpassed instrument for the working of the spirit, but because of this magnificent multidimensionality it also becomes the most oppressing prison for the soul. The soul forgets that it is but a momentary visitor in the world of illusionary sensations which we call matter. The body in itself is not a prison but a palace, but the soul’s attachment to it makes it a prison. It is an old and familiar metaphor to call the body a five-windowed house. The five wounds of Jesus offer interesting insights into this borderline of the subjective and objective. Let us remember what was mentioned in the first chapters of the correspondences of the senses, and compare this to the symbolism of the two hands. Herein is the key to certain secrets of action and consciousness. The priests of Baal cut their skin in their ceremonies, as do many Satan-worshippers today. Many notable meanings join together here. First, there is the aim to break through the thin boundary of the subjective and objective spiritual world. Second, there is the immediate effect of this duality, connecting the feelings of guilt or blame to that “punishment” that the slashing causes to one’s own apparent body.

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155 In Finnish, to say “in ecstasy” is actually to say, “to be in his genies,” deriving from the fact that the people of old understood the spiritual rapture resulting from the union with one’s so-called guardian angel, his “Watcher” or Ego. Therefore, a man who is “ecstatic” is for a time connected to his own higher being (manas-buddhi-ātma), which indeed holds in it the inspiration of true faith described here. But usually such ecstasy is very partial and distorted, when the means for its achievement are of the outer and gross kind, usually from the effect of some drug.

156 See Isis Unveiled, Theology, Chapter XI. When we remember the above mentioned fact that matter in itself is Magna Mater and is composed of living beings, we can understand more easily the essential problems connected to blood cults described by Blavatsky.
and his separation from it, moving from the self to the not-self, or more accurately, from the world of causality to the actual ego, as the actor of its own volition.  

Third, “blood is the life” and a very important element in all symbolism.

Blood is the most sacred and spiritual of the material substances, for therein are found the life-creating and life-renewing forces. However, blood as manifested per se outside the body means, on the contrary, death and destruction. Let us remember the meaning of the “redeeming blood” of Christ and the blood of the Pelican in hermetic symbolism. Everything is included in the blood, it is the quintessence of life itself and its crucial essence on the material level. Therefore, shedding of one’s own blood represents the aim for the “otherworldly” life by sacrificing the life on this side. This is precisely what Jesus did. He sacrificed himself and gave his blood both symbolically and concretely according to the hereditary knowledge of the Grail legend. Again, let us note the same entwining of the ideas: the stone fallen from Lucifer’s forehead in his fall; then the chalice made of this stone, the sacrifice of divine blood and the head of John the Baptist – the one that became the head of “Baphomet,” i.e. Satan glorified – in that same chalice. A whole world of meaning is woven so subtly into this single vision, and yet the keys to the deep secrets of the occult science hide themselves forever from a man who tries to reach for them. For his own mind, creating reality for itself, prevents him from crossing the border, and his little sins become mistakes that feed themselves. This will come to pass for everyone who turns to wisdom in order to grasp and imprison it.

Both of the pentagrams are in the chalice, and with these two stars there are two forms of being and motion. What is that chalice? What is that stone? Alas! It is in reality so easy that the human mind cannot accept it. It withholds knowledge from itself and builds new ramparts of belief and doubt between itself and God – the Truth.

Finis.

157 The five known senses which correspond to the five fathomable elements are the five transmutation channels between subjectivity and objectivity used by the human mind and which the pentagram symbolizes. The correspondences depicted previously in Chapter I correspond in their active and passive sides to “two hands”, that are – solvi et coagula – functionally different although similar in their goals. The shed blood, like all effused energy, has the same symbolism, and the blood shed by the chrestos or the neophyte (which is the Christ before resurrection) is always his own. This has not been said with the intention of showing whether a ritualistic shedding of one’s own blood is a purer or more distorted form of Imitatio Christi than the martyrdom of fanatic believers who we saw especially in the early years of Christianity.  

158 Blood, fire, and the cross are all symbols that present the higher for the lower and the lower for the higher. They are the principles of transformation, crucial essence, and transubstantiation.
Prologue

Thus far a vision of what true spirituality could be in our time has been revealed in flashes and fragments, shrouding itself in false appearances and initiating itself unto death. Let us now return, my patient reader, to images and ideas that continuously intertwine with the matter of our subject: the Shadow of God, the Eye, the reality or the lack of freedom of will, the terrible shackle of paradox. For only by following these clues and studying them again and again can we increase our understanding of this exceedingly difficult subject – what are evil and Satan? It is because of these jewels, especially when there is “under every one of them a serpent coiled,” that this opus has been named after the adorations of the wise Ophites. With regard to this symbol of the Serpent, so unpleasant for contemporary Christianity, we shall not delve herein, for it is a common image and is discussed in many works dealing with the symbolism of mythology. But now – let us continue, let us examine these ambiguous signs for the last time...
Chapter I
THE SHADOW

"Beware, disciple, of that lethal shade. No light that shines from Spirit can dispel the darkness of the nether Soul, unless all selfish thought has fled therefrom, and that the pilgrim saith: 'I have renounced this passing frame; I have destroyed the cause: the shadows cast can, as effects, no longer be.'"

– The Seven Portals

Let us first explore the shadow, the form of darkness that has always been an important name and symbol for evil, helping to determine its being. The visible shadow and its formation we surely understand, but what of the psychic shadow? What are its characteristics?

A person's shadow is like his own "anti-matter," a mirrored counterpart of himself in the same way as he is a being which mirrors the original spiritual entity. In a schematic way the matter can be represented thus: God (Spirit) \( \rightarrow \) Soul \( \rightarrow \) Human \( \rightarrow \) Shadow. These divisions can be further particularized or differentiated by taking into consideration the divisions of these terms' inner principles. Here, within the soul, there are the higher "source qualities" of the human psyche: buddhi and manas in the vocabulary of the theosophists. Human being "itself" (in other words, the part we consider to be our self when living in the world) is on the other hand the kāma / kāma manas dyad reflected downward from the higher qualities, yielding the emotional principle and the material intellect. On this level, the self-focus is active in the lower dyad and is therefore seen as the very self which is naturally erroneous, as shown to us by philosophy, religion, and moral thinking. Out of this dyad, which is a sort of shadow itself, a shade of the lower (subconscious) worlds can also be reflected. This will indeed happen out of necessity, unless a person lives in complete harmony with both the objective action and the subjective worlds of the soul. Because the two of these meet perfectly in only very few people, almost everyone has "a shadow of his own." This shadow is a kind of disharmony held together by emotional tension (or "bad karma") and represents and manifests to us all that we fear, for our fears are a direct effect of our own bad habits.

In extreme situations – during very positive and very negative experiences—self-identification with this shadow being can occur. In a positive situation, the consciousness is widened when a person meets his shadow, assimilating to himself its aspects that were earlier seen as external and malicious. This kind of meeting has a powerful unifying effect. In a negative case, a person acquiesces to the pressure forcefully applied to him and is unable to assimilate
the shadow with his earlier experiences but is, on the contrary, drawn away from them. This kind of meeting immensely reduces a person's own being, although it acts by solidifying it. Both of these meetings with the shadow are possible only for an evolved human, for mediocrity relies too much on instincts and the impulses of its surroundings to be able to have direct contact with the night-side of its own being.

These meetings with the shadow happen in states of crisis, when inner experiences concretize quickly due to strong defenses, aspirations, or some other similar activity that shakes the boundary between subconscious and conscious thinking. To the extent the shadow becomes recognized, its original energy is released and a person's own ability and consciousness is increased considerably. If it is realized in the wrong way it increases fear, narrowness of thinking, and negative emotions. If one identifies wholly with it, he will lose all desire to grow outside his self-determined boundaries. In brief, the person who understands his own shadow is enlightened, the one tormented by it is limited, and the one who is possessed by it lives in an apparent freedom but moves towards self-destruction and a still growing hatred for the world. This hatred is an unconscious hate towards the limitedness of one's own boundaries, for the one who is blinded by darkness projects the images of his own psyche into the external world, unable to separate these from each other.159

The meaning of the shadow for the incarnated man is the same as the meaning of his body for the soul. It is that higher principle's solidification, externalization, and reflection; born of its deeds, a necessary counterbalance. There is no evil in it itself, but once a person has identified himself with that composed being which casts the shadow, that counterforce becomes evil since it represents everything that a human being – supposedly – is not.

T. Ravenscroft recapitulates the views of New Age believers concerning this shadow in his pseudo-occult book The Spear of Destiny in the following way:

"The confrontation with the Double is a common experience to people who tread an occult path. It is one of the many experiences in the search of the Holy Grail which call forth both an inward power and the ability to achieve that balance of mind which is needed to face up to spirit-realities which are hidden to the mass of mankind. Like

159 In the magnificent work of Tolkien, "shadows" (or wraiths, an archaic word with the same meaning) were "kings and sorcerers" whose mortal flesh withered away and of whom nothing was left but an empty shell; the ghost of the psyche "filled with the evil will of its master." This master, "The Lidless Eye," is, of course, Satan, Ego, or rather the shadow of that Ego (i.e. its archetypal opposite). The ring of gold is the golden belt of Saturn, and Saturn, Satan, and Sauron are all of the same being. More about this in the following chapter.
Mephistopheles himself, the Doppelgänger also has its rightful place in the Lord’s retinue. The task assigned to the Double is to provide in the human soul an opposition in the life of feeling towards the Good, the Beautiful and the True. Only by opposing the Double, as it were, by pressing against it with firm resolve, are we capable of finding the right moral path as human beings. The constant tension throughout life between the human soul and the Double gives a hidden stimulus to obey the dictates of conscience.

Aye, of course! The Good Lord has thus implanted within us a malicious shadow as some kind of sparring partner and teacher of morals. This view fits indeed for those holy simple-minded people who want to see the origin of the world’s problems in the eternal battle between “good” and “evil,” in which the former has undoubtedly created the latter as an object of comparison to its own most grand sanctity. Ravenscroft continues:

“Though the actual conscious experience of the inner working of the Double is still hidden from the majority of people, it is simple enough to recognise its effects en masse in every sphere of human life in contemporary times. The whole aim of the Doppelgänger is to dehumanise every human activity, that is, it seeks to drag the human being down into an inhuman sphere. The Doppelgänger is anti-human, the anti-man. The Double does not exist only as an Abrimian shadow in individual men. There are members in this Doppelgänger subhierarchy of far greater power who act as the anti-spirits of peoples, nations and races. And finally there is the World Doppelgänger, the Anti-Spirit of Humanity, which plays its historic role as a servant of Lucifer in opposing the rightful evolution of human consciousness.”

It is fortunate indeed that we little people have fighting at our side such heroes of virtue like Ravenscroft and Steiner – the teachings of whom Ravenscroft applies for his own literary purposes – who for their own part are always ready to crush the head of the serpent of evil! But no, the time has changed or is now changing, and simplistic morality cannot remain for long as a hobbyhorse of humanity’s own self-indulgence, ambition, or other such high and God-made emotions. If we have enough moral strength to see the meaning of the doppelgänger, let us then throw away that vain and harmful hosanna for the archetype of heavenly virtue, who supposedly torments humans only to manifest its own virtuosity, and let us see that the “wrong direction” to which the angel Lucifer tries to guide humans does not necessarily mean egotism in the word’s wrong emphasis.¹⁶⁰

¹⁶⁰ One must meet his own shadow and it must also be loved, or sooner or later it will bring ruin to even a student in whose “astral” hand the sword stays the most steadily. A neophyte who wants to follow the teaching presented above by Ravenscroft is in great danger in his attempt to shut out, enervate, and kill something that in fact is only a form adopted by his own subconscious. The shadow does disappear finally, but not through violence.
“All the manifestations which come from one’s own shadow the human being projects onto the nameless evil in the world, since one fears to find the true root of evil within oneself.” This is how we are guided by the psychoanalyst Dethlefsen for his part, in his writing which carries the same name as our present chapter. However, it is typical to notice how even the wise opinions in this anthropocentric age often stop at the border of the human mind. For if this shadow is a manifestation of the hidden self according to the law of nature, is it not understandable that, in accordance with the axiom of Hermes, there is also a universal shadow out of which the shadows of different beings are just components? Their essences all have their origin in the one Principle of Shadow, the Prince of Darkness, Satan, who is “deus inversus;” though fundamentally one with God.

Chapter II

The Eye of Satan

“His mouth was somehow twisted. He was smooth shaven. A brumet. His right eye was black; the left, for some strange reason, green. Black eyebrows, but one higher than the other.”

— Bulgakov: The Master and Margarita

The right eye of Bulgakov’s Satan, or Woland, is “dead and empty.” Wotan-Odin gives his eye as a pledge of knowledge, and Tolkien’s Sauron represents himself in the form of a flaming eye, which incidentally has an astonishing resemblance to the image of the Asuras, the jealous gods of the Tibetan Book of the Dead.161 The eye in general symbolizes perception162 and the left eye in particular represents intellect and self-consciousness. In the Sermon on the Mount, Jesus speaks about the eye in several places: “The light of the body is the eye,” he teaches. “If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!” And elsewhere: “And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.”163 The

161 “If you are to take birth as an antigod, you will see...wheels of fire.” - The Tibetan Book of the Dead.
162 “There is no veil between me and the wheel of fire. I begin to see it even with my waking eyes, and all else fades.” - The Lord of the Rings, VI:III. This symbol of the flaming Wheel, Eye, or Circle, pictured by Tolkien so accurately and within the proper context, is a representation of the extremely strained ahankara — the circle of conditioned consciousness — or that sense of a separate self bound to an evolved intellect which in every myth is humanity’s final archetypal Adversary.
163 Including all of its different types, from the immediate inner vision to the physical perception.
right eye represents the objective, spiritual perception – that on earth is a subjective experience – while the left eye represents the subjective, intellectual or empirical perception – that is seen on earth as objective. Lucifer represents the latter; perception that is cognitive but separate from the connection to the totality, the concentration on self and selfhood.164 The eye, as a symbol of the extreme limit of the ego or self-consciousness, is explained when we remember that a) the image of the objective world is reflected into the spherical form of the eye as inverted and b) the eye is not perceptible to itself without the use of external instruments.

Lucifer causes suffering by giving humanity personal knowledge of disharmony. It is precisely knowledge that is cursed, as humanity was banished from Paradise after tasting the fruit of the Tree of Knowledge. When humanity learns to know, it suffers. The sufferings of an animal are on a completely different level than those of a conscious human being, for the animal does not register the pain it suffers in the same way that a human does. Awareness of disharmony creates pain and the intellectual consciousness differs manifoldly from the consciousness of a creature acting on an instinctual level. Without the work of Lucifer, without the perceiving ego within ourselves, we would be happy idiots who always act in the right manner unconditionally, experiencing no moral conflicts or conscious suffering.

Loki, the god of fire, and the fire-bearer Prometheus belong, as it is well known, under the same archetype. Both were bound with chains of matter to atone for their crimes against the gods. Onto the face of Loki dripped poison from the mouth of a serpent – the familiar symbol of knowledge from Genesis165 – and the liver of Prometheus was torn by vultures – in other words, by thoughts consuming dead matter as their nourishment (as the bird is traditionally a symbol of thought). This dead matter is our visible world, heaps of coarse atoms in whose suffocating hollows the originally divine mind has to suffer, oppressed by one's own diminutive being. Correspondingly, suffering will cease when time-bound thought has ended, as in Tolkien's work when the destruction of the golden Ring or the golden circle of Saturn –

164 We notice that the teachings of the Sermon on the Mount do not attempt to lead followers to the mistake often adopted by the Church, that humanity's own judgment and intelligence should be left unnoticed. The eye that the biblical heritage tells us to pluck out and cast away if it becomes "offending" corresponds to the buddhi (i.e. Christ) and not to the manas (i.e. Lucifer) in the human body. This is telling symbolism for the esoterist, although it can turn dangerous when interpreted without the key – from which we can conclude that at least this particular instruction undoubtedly was not proclaimed in a great voice "from the mountain." It is good for us to understand in general that when an external (exoteric) form of instruction and its inner (esoteric) meanings do not travel at quite the same pace, the instruction is not originally meant for those outside of a specific group. This fact holds true for many other traditions beyond Christianity.

165 Genesis 3: 4-5.
Chapter III
FREE WILL

"If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead?"
— Job: 9:19

If it were true that one merciless and meaningless God controlled everything, using beings capable of becoming conscious of their imprisonment as the building material for his world, in that case it would be right and justified indeed to create for oneself the only meaningful spiritual life possible by throwing the offered life and even its potential happiness in His – or Its, that universal and absurd absolute – face. However, as it has been presented in Chapter IV of the first part of Discordamélion, there yet exists a secret that explains and makes meaningful this apparent enslavement: the Eternal Source exists not only in the beginning of the world, it is also present in every moment. The shackles of causality exist only for the one who lives in time. For those who have never experienced the limitations of their free will – those many simple souls who imagine they act, desire, hesitate out of their own wishes, and follow the aspirations of their own soul – this might not mean much. Yet there is a greater gospel of freedom than could at first be imagined. This direct path to the spirit, a personal presence of a supercelestial creative power in every being is a promise of unlimited freedom and omnipotence for the soul who wishes to make the journey to know one's own being.

This is the path of ascension. Yet the emphasis of our whole text is precisely on the separation of two paths and in their reunification as the integrity towards one's bipolar Unity, holding the power and truth of both aspects. Therefore, we understand that there also exists another path, the path of descension, which is the path of the soul's death leading to perdition. A person travelling it unconditionally denies all mercy, light, and liberation that could approach him from the spirit. Why would one dare tread this path? There are many reasons, some of which the latter part of the Philosophy of Perdition has hopefully made understandable: the aspiration for martyrdom, boundless bitterness, uncontrolled, imbalanced, and possibly wholly unrecognized need for spirituality, a love-hate relationship with the pursuit of meaning which becomes twisted with its complexes, hatred, desire for revenge, and a suffocating demand for justice. These can possess the soul to such an extent that a kind of holocaust cult is born. Satan, manifesting as the black angel of destruction, embraces these unhappy ones who deliberately walk to their own death in their failure to acknowledge the truth outside of their own conviction, and gives them the hell they demand to be experienced and shared upon the earth.
All this fits into the unlimited justice of the total reality of God and does not offend its own law-bound truth. When realized and experienced, this spirit is unconditional love and the light in all being. Yet it remains shapeless on the outside, only guessed at in its essence, as unconditional anguish and darkness. The Unconditional Divinity exceeds humanity's fragile imagination of its glory, and its unconditional evil is one of the recognizable mysteries of the sacred being. No person acts wrongly. One works rightly in the absolute manifestation of a merciless Divinity. A spiritually severe person can rise against this truth and take his rebellion to its final limit. The choice is his and it is not, it is his own representation of the omnipresent will of God. He is right and he is not, suffering an eternal martyrdom out of his own will, and remaining as his own torturer aeon after aeon. He cannot accept the liberation offered, for his only sin is pride – the only one that cannot be forgiven because it can never accept forgiveness. It is knowledge or supposition of a separate life. Even this is no sin, for it is the part given to him and not chosen by him, and thus neither can it be given away. It is his selfhood, his own limitedness, and that limit is like a suffocating noose around his neck. Again, it is that same golden belt or ring of which we have already spoken. It is the self, the causality of one's consciousness and the chain of nidāna. It is the chain of Loki and Prometheus that holds him on its leash, for he identifies himself with its being. It is the eye that beholds matter from which it is unable to separate, loathing this matter because of its illusionary nature and because of the eye's imprisonment within it.

Therefore, it becomes understandable how the true will can only originate from the spirit and in order to manifest through a person as his willpower the particular individual has to be pure of heart and sensitive enough to be truly conscious on a spiritual level. In order to identify with his self, a person has to identify with the will that travels through him. By an act of will he must connect his self to his will, neither of which have been truly his own before now. Again a paradox: he who finds himself has lost himself in the process, for the only reality is in the expression of unity. There can be no separate existence, for everything is born from the One, lives constantly in that One, and acts only as a manifestation of that One. Thus, the one who finds himself has found Oneness and lost his own limitedness as a separate being. Before this moment, all apparent acts of will are instinctual and predestined; unconscious slavery and dependence on unrecognized influences. The only freedom is outside the world. "Outside," in the infinity of space, is actually in the nucleus of matter, in the zero-point called the laya-state, in the origo of existence, which in reality is everywhere. These claims may seem meaningless for an inattentive reader, but he who has understanding sees how pragmatic and true are the realities of the philosophy of oneness, and to what extent their applications can develop the human soul.
Chapter IV

Sanctity of Meaning

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

- Matthew 12:31-32

Meaning is like breath; immaterial, formless, undefined essence of sanctity that does not mean sanctity as "placed apart from the world," but precisely falling into the world's innermost being, emanating from it and entwining with its timeless truth. The first sanctity is God, the omnipresent but powerless\(^\text{168}\) All-Being of omnipotence. The other is Man, namely the pure, holy, "anointed" man – a Christ, a messiah, master, and redeemer of his own animalistic life and through it of the whole world and of everyone "who believeth in him" (i.e. in his teaching) and who would follow him. For Jesus said: "Ye are gods,"\(^\text{169}\) and: "be ye therefore perfect."\(^\text{170}\) These two beings are one in spirit, and this unifying spirit reaches everywhere and is seen by everyone pure of heart regardless of religious form or the nature of his conviction. It may be called by any given name, the Holy Spirit or true and eternal Presence. This aspect of the Trinity explains the others, and because of this its symbol is the dove, pure and innocent mind ("be ye therefore wise as serpents, and harmless as doves")\(^\text{171}\)). This aspect of divinity is feminine, and it has its correspondences in other myths: the exaltation and worship of the Virgin Mary is an unconscious reiteration of this same aspect.

Life, and life alone, can define good and evil. God living outside time cannot be good or evil, for all evil is a time-bound illusion. The deeper into the folds of slow matter the soul falls, the more coarse and evil it becomes. In other words, the more selfish it becomes. This is only because of the influence and manifestation of the created law. Is not the evil-one then that which has created those unbreakable laws? But as an answer, the Ialdabaoth – the demiurge of the Gnostics – solves nothing. It could have been born mistaken and therefore the possibilities of error already existed. Ergo, the fault is again

\(^{\text{168}}\) The absolute actor does not act at all from the point of view of the consciousness that works in time and matter. This is an illusion of course, but for the lower mind, working with causal terms, it is hard to exceed.

\(^{\text{169}}\) John 10:34.

\(^{\text{170}}\) Matthew 5:48.

\(^{\text{171}}\) Matthew 10:16.
in the fullness of the Plerôma itself, although it placed (emanated) for itself a locus tenens to create the worlds of suffering.172 Good and evil are meaningful terms only in a certain moment, as are selfishness and unselfishness, vanity and necessity. When we deal with any given reality as a whole it is always good, unselfish, and necessary. It is only as we break events apart from their natural continuation and their viewpoint of eternity that they can become evil. Therefore, one who is enlightened can act in time completely free and fully bound simultaneously, perfectly right and yet without any kind of moral constraint, for he sees the right and necessary action in every moment. If any given reality is taken as unconditional dogma, then the basis for later suffering has necessarily been cast.

The Holy Spirit, the vague but extremely real possibility for meaningful action, is the "narrow path and gate" mentioned in the Sermon on the Mount. This path cannot be designed ready for anyone, but it is born from the essence and action of every moment. There exist no absolute morals. There is nothing but an intention that in its fulfillment becomes meaning. It is in everything small as well as in everything that seems to be great and powerful. Because of this did Jesus command humility and said, "many that are first shall be last; and the last shall be first."173 Because of this did Laozi wonder at the magnificent humility of heaven and earth. This humility does not mean feign of smallness or cheap submission, but only manifestation of Divine Force, the force that manifests through humanity's own personality just as it manifests through everything that acts in nature. This meaning is the most powerful reality, for it is the only one that endures forever, and at the same time it is the weakest, for the smallest of mistakes would break it abruptly. The slightest selfish feeling, thought, or prejudice can shatter it, and because of this there are so many people who are never truly happy or ever truly alive. Let it be allowed to them, for there is no other possibility; and because of their violent nature they kill and enslave again and again the devoted servants of silence, at the same time bruising one another in their aeonian battle for the accomplishment of their dreams.

These divisions of sanctity may be named in any way – in the way of Christians as Father, Son and the Holy Spirit or as God, Jesus Christ and

172 In all secretly dualistic forms of pseudo-monotheism where Satan or some substitute of his appears, this particular problem can easily be seen. The only rational interpretations that escape impossibilities are that either "God" is both good and evil – and deserves curses as much as praises – or there exists no universal evil but only tragedy, and the evil deeds which are brought about do not satisfy or anger God, but torment only the created beings and in the final analysis the wrongdoer himself. The former is enlightened exotericism, and the latter is the point of view of occultism. As long as we speak of evil as something existing in reality – and not only as expression – our thinking is formal.

173 Matthew 19:30.
Virgin Mary; or in the manner of some other religion or custom – the names
themselves do not change them. For “Him” there is no meaning at all in
the names people equip the idols made of the unimaginable nature of the
Absolute. It is one and the same to forbid the possibility of making images
as it is to forbid bowing devoutly in front of empty temple walls. The only
ture worship of divinity is in the search for the truth and in its presentation.
With such an open-minded approach to life (in the word’s widest meaning)
no psychological, religious or scientific dogma, or fantasy indulged by the
personality, can prevent right action in any given situation. Everyone will
receive according to that which he does, and different people will do different
deeds because they need different nourishment for their souls. This is the reason
for the world’s often cruel treatment of humanity, for every person has an
unconscious need to enter precisely into those sufferings to which the world
draws him. This is a great mystery that can be opened only by understanding
the fulfillment of the Meaning. Psychologists can tell you that a person
suffering from subconscious guilt can develop a psychosomatic illness or
even work insidiously against himself so that the fitting “punishment” will
strike him from the outside. All this happens without the cognition of the
conscious mind, which believes itself to be acting by its own choice, while
being at the mercy of random, chaotic external impulses! There is no such
thing. No internal or external, no mind or “objective” reality behind it, no
chaotic or ordered world. Everything happens for the One, from the One,
to the One. Soul is like light beholding light, and the eye, the background,
and the event are light also, although manifesting in different stages because
of the magnificent multiplicity of creation. It must be understood that the
closer to the absolute spirit a compound object is the greater is its longevity.
Soul is lighter than the body and will outlive it, and during the human life
this soul lives “from the background.”

Since the world acts from the basis of periodic duality as the times of light
and darkness interchange – like sand in an hourglass travelling first into
one end and then turned – so also the experiences of the soul must travel
in two directions. This can take considerable external time, but in the timeless
world of the spirit everything happens simultaneously. He who harms another being
harms himself, and this cannot be stopped by any kind of substitution simply
because the soul desires knowledge. To deny the soul its own expiation would
prevent it from having the real experience-based knowledge which it craves.
This fact alone can make the suffering of the world understandable: that
every suffering soul yearns for its own suffering. The soul itself wants to suffer,
and it endures its suffering with the help of this unconscious will. Those horrible,
revolting atrocities and sad sufferings that happen everywhere all the time
can be sanctioned only because of this truth. We have neither the revenge
of God, nor fortune or misfortune sown chaotically by the blind elements
to blame, but simply the experience a soul has chosen for itself by its actions. It goes without saying that this kind of thinking must not cause insensitivity or hardening towards the sufferings of others, because a mortal being is, unfortunately, bound to duality. One recognizes only his own suffering, not the eternal peace of his soul. The knowledge of the origin of suffering and its fundamental voluntary nature can only make us perceive meaning in the world that seems to be irrational, not mortify our hearts’ feelings.

Therefore, in the end, there exists only one sin – the sin of pride, the mocking of the Holy Spirit. This original sin, hubris, is the one that creates suffering, and finally the only one that creates manifestation. It, like any other force in the cosmos, is neither vain nor “evil,” although it is Evilness itself. That ideal of evil – or “evil,” the archetype of pride, self-consciousness, intelligence, and rising against the harmony of the absolute – is our holy Satan, the highest one of the angels. Metatron is the “lesser IHVH” (i.e. the second Logos) and Lucifer is the “fallen” Metatron. This being of divine fire, the flame of consciousness, is apparently multiple, for it manifests in many worlds inside each other. In the world of the Spirit it is “good” (like everything is good where dimensions of matter and time do not limit the manifestation of consciousness). In the world of humanity it is “evil.” Evil is an illusion created by ignorance, but since ignorance is undeniably real in the world, evil is also an objective manifestation and thus as much the “responsibility” of the absolute God as knowledge and good. In their original unity, these opposites are not separate from each other, and in their secondary manifestation they are present side by side. Out of this derive the “two faces” of Satan. On the one hand he is the doer of wrong deeds. On the other hand, he is their amender. Satan is the Nemesis, and truly “the Father of Death.” Satan constructs when destroying, and destroys when constructing. Satan is the most absolute and truthful manifestation of the Absolute God. In his hand is the paradox, the most magnificent key to the mysteries of the universe. Understanding the essence of Satan is the same as understanding the being of God Himself.
Chapter V
PARADOX

"Everything that ye entreat from the god-sun begetteth a deed of the devil. Everything that ye create with the god-sun giveth effective power to the devil."
— Jung: Septem Sermones ad Mortuos

Everything in the world is stretched between two poles. Unity is all, but the opposite powers giving birth to each other live in every manifestation of this unity and make its existence possible — for the reality of existence can define itself only against the background of non-existence. For as long as we work in the world governed by relativities every truth is both absolute and conditional. For the spirit, material life is dying, and for matter, spiritual life is death. Therefore, death is life and life is death. Likewise, spirit is matter and matter is spirit, for matter is the "night-side" of the spirit (i.e. unconscious manifestation) as the spirit is for matter. And what about time? It is also timeless, for as time-bound beings we have actually removed our ability to examine time and have maneuvered outside of time. It is precisely that externality of time in us that has given birth to the experience of the "objective" time measured by our clocks.

The reader may think I have willingly slipped into the old trap of philosophy, treating problems of semantics as the real problem. Away with all that! My intention is only to make clear the relativity and duality of the concepts, not the ideas themselves. The right interpretation does exist, but the way it is presented at any given moment can vary. We are entering a time when individual freedom is perhaps greater than ever in mankind’s history. This freedom will, however, fall into chaos and anarchy if it is not understood that every expression of individuality is an expression of One being and a fragment of its truth. Freedom can acquire the wrong attributes and lead solely to the freedom of a circumscribed part of life — namely the animalistic part. It is important to understand that individuation presumes unification (a paradox again) and the dismissal of morality presumes its acceptance. All this is fully understandable when we remember that manifestation proceeds, or it should proceed, always from the less perfect form towards a more perfect

174 Compare this to the Buddhist metaphysician Nagarjuna’s Madhyamaka-shastra that externally seems to be nihilistic, although its true intention clearly is to present the inability of the concept-bound mind to reach the essential truth. In the end, the paradox opens rather than closes the ability of comprehension.
175 This kind of childish emphasis on one’s own self forms a problem for many otherwise developed students. However, if it were done in a more stable and noble way, it would, on the contrary, be a considerable source of power.
one. Therefore, evolution can apparently be regressive, although, in fact, it advances in spirals.

"Man is the measure of all things" – but only for himself. In the cosmos, where everything is either a conscious or an unconscious manifestation of mind, all relations are basically illusionary, but altogether formed according to the same mathematical formula and are thus in touch with and include within themselves one another. At the dawn of the new age many have adopted a welcome acceptance and open-mindedness towards difference. Unfortunately, every idea and stage of development has its stumbling block, and this one is no exception. In this case, the potential problem connects again to the disappearance of Meaning from the thing itself, as is the case in all of these temptations. This time the tempter says: “Yes, if everything really is acceptable and allowed, and it is no one’s duty to judge his fellow, then there is no need to fight for any imagined truth or meaning. All of them are equal. Let us be calm then, let us enjoy life as best we can, for everything goes well in any case. Why should we strive to change something that is good in itself already?” Such lovely words! This is precisely what many do after they achieve reason and experience, and excluding bitterness (which will follow in due time, as the soul realizes the unsatisfactory nature of this attitude in the long run) the Pilatean soul is already visible: What is truth?

But still the truth exists, although it, like a vain maiden, manifests itself in an array of clothing. Meaning cannot be lost. It can be inexpressible, even out of reach momentarily, but it is still always present – “For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” But she who is content while merely sitting at the door will not enter in time, and the oil from her lamp will eventually run out, and then bitterness will take over and she will yell out: “There is no meaning in life!” Only the one who can separate without judging can act without seeing action. She will live although she is dead and act well without believing in good or morals. Only she can achieve her true self and the center that is everywhere.

176 Let us recall the treatment of this particular axiom by Protagoras in the second chapter of Polyharmos, and also what was presented in the Pentagrammaton about the human or the thinker above (as Logos) and below (as an incarnated manas). Contemporary subjectivists take willingly this particular thesis as a springboard for their own agnostic doctrines, but this kind of iconoclasm without any deeper meaning behind it is a sheer mistake.

177 Matthew 7:8.

Chapter VI
ANTICHRIST

"He sees that he must follow the counsel of the wise spirit, the dread spirit of death and destruction, and therefore accept lying and deception, and lead men consciously to death and destruction, and yet deceive them all the way so that they may not notice where they are being led, that the poor blind creatures may at least on the way think themselves happy."
—Dostoyevsky: The Brothers Karamazov

In order to understand the antithesis, we must first understand the thesis. Therefore, what does Christ mean? The word itself implies that Christ is an exceptionally enlightened human being who has undergone a mystery initiation. That is, he is a man who has joined his soul to the Soul of the World. He is a Redeemer who acts as a channel of divinity for humanity.179

The name Antichrist originates from within the circles of Christianity, wherein it means a sort of nemesis of Christendom, a personification of misdeeds and destruction, just as Jesus Christ is the personification of divine providence and liberation. Christ is the incarnation of divine mercy,180 and the Antichrist thus, the incarnation of Satanic mercilessness. The elements shared by and separating these two figures, like all religious dyads, are quite intriguing from an ethico-philosophical perspective when we remember that God is precisely the grand Unity. According to this principle, it is God who is the first and last agent in every occurrence, and the one who can be witnessed behind the culmination of all extraordinary circumstances. Therefore, these two who have descended to earth, the savior and the destroyer, the Christ and the Antichrist, are both the instruments of God or Spirit. Christ has come to lead and liberate, the Antichrist to deceive and destroy,181 but both, being clearly spiritual entities, work from the spirit towards matter.

In the Sermon on the Mount, Jesus demonstrates the great meaning behind the smallest detail of his teachings.182 If the name Antichrist meant solely the opponent of the proclamations of Christ, there would hardly be a person

179 Khristos = "The Anointed," referring to universal imagery of initiation. This anointing is also a "crowning," which, for its part, has caused problems of interpretation for those who cannot see the otherworldliness of this royalty. See, for example, Holy Blood, Holy Grail (Baigent-Leigh-Lincoln). How this dual title of Messiah (Khristos-King) became self-redeeming through its apparent rejection—through paradox, again—can be seen in the life story of Jesus and in the destiny of his death upon the cross.
180 Most literally according to the doctrine of vicarious atonement. This crudely superstitious doctrine has truth when it is understood symbolically.
181 When seen from the view of the Christian church.
182 Matthew 5:19.
Satan is God's shadow, his "black twin" in the world of matter. Belobog and Czernobog and their countless archetypal variants represent the real or presumed duality of nature in all original mythologies. Thus, both must have an earthly manifestation. However, just as the original pairs of divine twins are nothing but two sides of the same coin, so are their incarnations. Let us recognize that Jesus, "the amender of the sins of Christendom," arrives not to bring peace but a sword, \(^{183}\) thunders at the corruption of the temple and prophesizes its destruction, \(^{184}\) makes the fig tree wither, \(^{185}\) and according to his own words has come to set children at variance against their elders. \(^{186}\)

In other words, in a world where there always exist two truths – the external and the internal, the political and the personal, the spiritual and the material, the universal and the individual reality – to create is always to destroy. One dies so that another can be born, and one is reborn so that the other can die. It is always like this. Likewise, these two Christs act as two hands and two eyes of the same dually perceived unity on earth.

Both of these powers, the spirits of Christ and Antichrist, are reformers of mankind and material life. \(^{187}\) Indeed, it is almost arbitrary to say of which one we are speaking at any given moment. Both represent the destruction of an old form while creating anew. \(^{188}\) Since these are the polar opposites and complements of each other, it is possible to make some inferences about the manifestation of the forthcoming Antichrist. Just as Jesus initiated the era that is now ending and gave to it its spiritual keynote, in the same way the Antichrist \(^{189}\) is to arrive before the end of the current era. He will lead to the destruction of this world that has been unable to adapt to the changing spiritual surroundings by causing a radical disturbance and issuing in a new era. Because Jesus Christ was poor and little known, a prophet who came and lived anything but gloriously or widely supported, it might just happen

\(^{183}\) Matthew 10:34.  
\(^{184}\) Matthew 24:1-2.  
\(^{185}\) Matthew 21:19.  
\(^{186}\) Matthew 10:35.  
\(^{187}\) Not the spiritual life, for the spirit is eternal and unchanging. However, from the viewpoint of material experience, true changes are always spiritual. In other words, they open up new spiritual realities.  
\(^{188}\) Cf. Necrophobia, footnote no. 93.  
\(^{189}\) The one who breaks the clay feet of the decayed Christian culture, just as Jesus and the prophets of his time destroyed those teachings of the earlier path that had fallen into degeneration.
that the Antichrist will be influential, well known, and supported.  

These two forces represent the fundamental types of human beings; the human and his shadow, all the time changing and sustaining one another. Put another way, they represent the white and the black aspect or stimulus surrounding the physical person, spiritualized or materialized to its highest point according to the potentials of any given age.

Let us note that there is no cut and dry juxtaposition between good and evil in this, wherein one side is absolutely right and the other equally wrong. Such an expression of reprehensible and condemning spirituality was never the aim of the writer of such an ecstatically quoted work like the Revelation of St. John. There only seem to be polarities in truth and spirituality – the essence of these terms makes that kind of conceptualization impossible, as we will demonstrate. *Spiritual evil is as "good" as spiritual good, and non-spiritual "good" is as evil as non-spiritual evil.*

There have been many people in history who have each in their turn been named an Antichrist. The most popular Antichrists might be the great military commanders – namely, Attila, Napoleon, Stalin, and Hitler – and the holders of the office of Pope in general. This confusing of the Antichrist with the leading figures of mundane government is quite naïve. Yes, the Antichrist is a destroyer, but what earthly ruler is not? The task of the Antichrist is precisely to create a spiritual impact on the history of mankind, and in this work physical destruction is only of instrumental value.

The identification of the Antichrist with the Pope (a popular custom in the ranks of Protestant fanatics) has some basis, as we shall see. The Apostle Peter, whose office has now been passed from Pope to Pope, was in the leading role of the disciples, and yet he denied Jesus in the end. By following the

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190 While the formal aspect of this antichristian spirit will presumably have general support, its crucial essence, on the other hand, which is necessarily spiritual and esoteric, can hardly have wider support than demanding ethico-philosophical teachings ever have; for they are – perforce of evolution – for the few.

191 Here of course evil = a destructive aspect and good = a creative aspect.

192 All of these “antichrists” manifesting a direct mundane power are of that destructive aspect of “the Dark Face” that surely can be called with that name as long as these two aspects of Satan – the Antichrist that is spiritual and true, and those antichrists who are material and illusory – are not mistakenly regarded as the same. They are, so to speak, the esoteric and exoteric manifestations of the left hand of “God”; Geburah when manifesting either in its true being and realized, or forced to take in its hand the many-stringed whip of karma. He who misjudges the last instrument to be a real attribute of the spirit has been greatly mistaken.

193 Anyone holding worldly power is always necessarily “an antichrist” just for the sake of his position. Cf. the symbolism of “the Emperor,” “the King of the World,” and the manifestation of Sanat Kumāra as an avatar of Satan.

history of the Roman Catholic Church, it is clear that in the course of its history it has in the same way denied the doctrine of its Master more than once. Peter (petros) means rock, and that rock of foundation is the same “immovable point” of the center of the earth – the place of the lever of Archimedes – where Satan lies motionless in the opus of Dante. Peter was also called Satan, as we are told, and he ended his days on the inverted cross that even today is the symbol of Satan worshippers.

So where is this presumed Satanic nature of Peter and his followers, asks the amused reader. To this we answer: it is in their lack of faith. Peter went to follow Jesus in the stormy sea, but sank because of a lack of faith. This is exactly what has happened to the Christian church, of which the Roman Catholic Church is an archetypical representation – all Protestant branches are only its bastard children, and the Orthodox tradition of the East does not differ significantly from the faith of the Vatican nor is it truly much different in substance by comparison. The tempter, who appealed to Jesus' pity, reason, and pride in the desert could not overcome him, for Jesus had been “born again from above” during the Baptism in the river Jordan. Unfortunately, the baptism of contemporary Christians in no way corresponds to this sacred baptism and is instead only a superstitious tradition, unable to awaken any new spiritual reality in the soul. Thus, the leaders of the church have been only men fallible in their humanity, no matter what dogma says of this. They have followed mundane, profane realities, not the mysteries of the kingdom of heaven, and have kept secret the doctrinal truth from the masses who could not have reached for that high ideal. Thus, Christendom has been divided in two: the head and the body, the government and the governed, although this kind of passivity does not belong to the spiritual hierarchy at all.

195 Inferno, XXXIV.
196 Matthew 16:23.
197 Let us recall all that is said of faith in the former parts of this book: how it impregnates the imagination and is needed to reach those spiritual truths which can be seen only by the heart; and how faith precisely should be cast off in order to advance in the Satanic demonosophy. The usual, ever-present paradox again dictates that Catholicism explicitly demand blind faith from its devotees while, at the same time, it has its foundation in the very opposite. When true faith cannot be understood, there appears a need for this false, blind kind of faith.
198 Matthew 14:28-31. Water, as we may recall, represents the archetypical manifestation of the non-archetypical: maya (i.e. the illusion of the mundane). Cf. Pentagrammaton, Chapter I.
199 Both the advantage and loss of the Orthodox Church lie in the fact that it either does not know or does not use the occult wisdom doctrine directly in its system. The power of Roman Catholic Christianity and also the seed of its inescapable destruction are in the possession and misuse of this power.
201 John 3:3-5.
Let us turn now to the myth of the severed head of John the Baptist within the Grail, the chalice that is also a stone. This is an extremely attractive symbol, as is the offering of the body and blood of Jesus at the Communion. So we have these two beings separated: the severed head with the chalice or the stone (which is the white stone of the Revelation203 and again the same Kephas: a rock), and the body elsewhere, reserved for the salvation of the masses. True enough, the blood of Jesus is also offered at the Communion,204 but without the spiritual actualization of this symbol (that would be the cultivation of the esoteric doctrine of Christianity bringing it closer to the people) the symbol alone has deteriorated into an empty ritual without true spiritual impact. This is not by necessity. If only these two – the Body and Head – would truly be brought together, then we could talk of real Christian faith, and it would no longer be superstition liberating simple people from their responsibility.205 The end does not justify the means. This must be fully realized. Another kind of morality has been practiced in the circles of the church since the church and state made their failed union long ago.

The one who has made that dark and oppressive journey into the center of the earth and discovered the secret stone of his own being, the white stone, the rock of the Grail and the sacred mystery of Azazel in the center of the eye and spiral, for him The Secret becomes known. The tattered remains fall to uncover the dogmas named as “unexplainable mysteries,” which reveal their empty rottenness in its entirety. It is not religion that ruins the life and freedom of humanity, but a blind belief that is always connected to a lack of true faith. The spiritually dead and crusted priesthood that has lost its faith, the believers in name only, and the feebleminded flocks who prove their faith to themselves with their own fanaticism, represent the religious life of our time. This will not change until the true meaning of spirit and God have been clarified for mankind.

“It must needs be that offences come”206 must be understood, and it is not significant where or from whom they come at any given time. It is so easy to see oneself as pure while labeling others as monsters uncaring of people’s sufferings. This kind of thinking is possible for countless passersby forgotten by written history, the ones who cannot understand living as workers in the

203 Revelation 2:17.
204 It is notable indeed that in the Catholic Eucharist the wine (i.e. the blood) is consumed “for the congregation” by the priesthood. In other words, the secret doctrine and the keys to the mysteries have been reserved for the use of the initiated few.
205 This will happen only at the time when Gnosticism, currently chased into the “catacombs underground,” will rise from its grave – by whatever name – and join the corpus of Christianity in its true gnosti- via a conscious, ethico-philosophical, pragmatic application of faith.
206 Matthew 18:7.
same anthill that the swollen queen rules from her highness. The mind is shared, the soul is one, the history and its manifestations have a common background and responsibility. Each one receives according to his deeds and it is futile to start thinking how history would have been changed if different people were to have occupied the high seats.

All suffering is created by humanity. Therefore, the Antichrist is not only a destroying ego, but also a manifestation of Anima Mundi at such a time and in such a place that its destructive power is at its greatest. In order to be at its greatest, that power must be channeled through a conscious and enlightened human mind by harnessing its power and abilities for common aims.\(^\text{207}\) Not just any medium is a Christ, though he may speak wisdom. Christ (or Antichrist) is a person in whom humanity and God (even in His Satanic aspect) join as one whole. Jesus was a divine man, for he was a man who had reached God\(^\text{208}\) and God that had reached a man. The Antichrist will be the same kind of high-ranking spiritual master for whom the task is different. The universe is a unity and upon the foundation of oneness even the apparent separation of humanity has been built.

It can be easily seen that “the false Christ” and the Antichrist do not have the same meaning. The false Christs\(^\text{209}\) mentioned by Jesus are people claiming to be him, and countless of those have already manifested around the world. Also, by the Antichrist I do not mean the definition offered by John in his second letter, according to which the Antichrist is the one who “confess[es] not that Jesus Christ is come in the flesh.”\(^\text{210}\) Again, half of the world would be full of these Antichrists. Instead, the Antichrist is the direct human manifestation of the power that will terminate the age of Jesus or Pisces that began two thousand years ago, and that will, in time, be followed by the spiritually constructive impulse of the upcoming age – the Age of Aquarius.

This is a periodic law in nature, the basis of which is in the manifestation of the spirit and in the gradual perfection of manifestation. There will also come, in time, an end for the age that is now rising, after the mission of

\(^{207}\) The spirits of both Christ and Antichrist are “the spirits of presence” (cf. Matthew 24, that in the biblical translation has been wrongly presented as the second coming of the person Jesus – which is a conscious distortion of the language used) that in principle influence all men at certain key points in time. However, since only a few particular individuals are able to grasp this kind of inspiration and channel it – either in the right or wrong way, in the case of both spirits – this kind of influence will thus find its “avatar” at the proper time.

\(^{208}\) Nature in the whole, unlimited, and sacred meaning of the word. It is \textit{Ain Saph}, \textit{Svabhāvāt}, \textit{Logos}, \textit{The Heavenly Man}, \textit{Christus Mysticus}, etc. etc. – the whole “pantheon” of the stream of emanation, seen as a whole in its conscious connection to the true being of the Great Mother or the quintessence of matter, the shaktic Holy Spirit.

\(^{209}\) Matthew 24:5.

\(^{210}\) 2 John: 7.
the messiah yet to be manifested has been fulfilled, and then will be born
another Antichrist who will manifest in a different way than the one whose
arrival is imminent.\footnote{211} Generally, \textit{all} world events, be they religious or political,
obey the same unerring law following mathematically verifiable transformations, cycles, and conjunctions of the starry firmament. These co-
influencing factors, along with the fact that mankind has not developed the
necessary intellectual and spiritual sensitivity needed to observe these laws,
prevents this hermetic axiom from being clearly verifiable for each and every
one in this world of multiple manifestations. However, by delving more deeply
into the matter verification is possible.

The same error that causes the angel Satan to be understood as a materialistic
force is manifested in the belief in the Antichrist as materialistic and the
opponent of the spiritual doctrine of Christ. However, where archetypical
beings and their direct manifestations in the physical world are concerned,
the matter is always about spiritually connected forces. \textit{Matter is a mistake; materiality is nothing but a symbol.} When observed beyond that veil of matter,
which appears so impenetrable to us, it can be seen that materiality has no
being of its own and no absolute reality. Material manifestation is only a
reflection following the external contours of inner forces. The proper view
of this matter can be seen most clearly in the Eastern parables often applied
to the subject, especially those belonging to the Zen philosophy. But this
has already been discussed. It is enough for us now to keep in mind the
view of the absolute spirit, out of which matter is only a subjective idea,
just like a dream that the mind experiences in the night as an inner illusion.
Therefore, the manifestation of the archetypical Adversary in matter is in
its most unconditional nature spiritual, and thus the destruction caused is
as necessary for mankind as is the rebuilding work of the messiah.

\footnote{211}{When mankind has learned from the possibilities granted by the Age of Aquarius to the
extent possible, the doctrines of that particular age will again form into such a corrupt shell that
new reformers must shatter it in order to manifest an even higher truth. This will happen only after
two thousand years, before which these particular doctrines must first root themselves, to blossom
and yield fruit.}
Chapter VII
Suffering

"As for us — the Saints — in order to hasten the end of the world, we poison, burn, massacre. The only salvation is in martyrdom. We give ourselves up to martyrdom."

— Flaubert: The Temptation of St. Anthony

Mankind has created a formula of destruction while subconsciously yearning for its unfolding. For God has created boundless suffering and Satan, His vassal, delivers it unto humanity according to His will. Suffering does not teach us but shackles us, brings forth our most cruel and animalistic tendencies, obstructs the fragile channel of the spirit, and forces us to lean on the lowest instincts of our being in order to survive in the irrational, suffocating pain.

The omniscient and omnipotent God is responsible for everything. He causes all imperfection and ugliness. He strangles, rapes, and tortures children. With His diseases He strikes humanity. He sends the forces of nature to punish us. Everything in the world is submissive to Him, and He in His unlimited wisdom desires to give to this world a limited, ignorant, weak, and painful existence. God is immeasurably higher than us and has within Himself such a greater understanding that we cannot comprehend His marvelous nature or accept the violence that governs this world. We do not accept that a species must bear millions of years of suffering in order to evolve to a higher state. We do not accept that we come into this world with suffering and leave with suffering, and that if there is some moment without suffering, it is only because of a stupor of the soul and body, a momentary refuge given by psychological and physical armors that have developed over time. As it is said, let us forgive all that is limited; and because of this, let us love Satan who in the same way, with the rest of creation, is subject to the arbitrary law of the One being. But God we cannot forgive for the abasement of creation. For creation is shattering, as to become imprisoned within a physical body is to be separated from the spirit. We do not accept His coercion, even if it is wise and justifiable, for by accepting it we would accept His endless violence towards the innocent. This we shall not do.

212 Here we return again to the exoteric manner of dealing with the subject, in the terminology in which God and Satan are the two-faced mask of the matter-forming demiurgic spirit. This façade covers the face of the NEMESIS, the angel of karma who has neither mercy nor hate.

213 To the extent that humanity has a connection with these exoteric and dual divine images, whether they be called Jehovah and Satan or by some other names, the ideal of rebellion presented here is the only moral choice. Every sensitive and intelligent person feels it impossible to accustom to that god-mockery that is served in the circles of external churches. Theodicy is a problem that not a single one of the so-called monotheistic religions can or should surpass. That they all wish to do so speaks to their blasphemy and makes a devil out of God.
Those who cause suffering do not understand it themselves. They lack the empathic ability to see reality from the viewpoint of another being. No military leader would go to war for any reason if he could personally experience all the horrors of the conflict. And yet is there not something heroic, patriotic, archetypical, and spiritual in war? After all, there is much greater cruelty in the world than this supposed peak of violence. People harm one another without understanding, in the same way that elemental forces of nature can harm or kill without awareness. But God, the all-inclusive spirit, understands. He—It—does not think like a human. It has a conscious connection to Its own action, and this makes Its will the only responsible one. We cannot deny Its sanctity, and we cannot choose not to worship Its miraculous, incomprehensible depth. But we can worship while hating Its cruelty, and love It without forgiving. Therefore, we, the disciples of Satan, are holy. We refuse to bow our heads, but we are not so blind that we deny the existence of spirit and Its omnipotent nature. We simply have to judge from the viewpoint of humanity—if not from our own point of view, then from the point of view of the world's suffering. From the human point of view, God\textsuperscript{214} is an emotionless, evil, and torturous being. There is no malefactor besides Him. Jesus was wrong when he declared God to be good.\textsuperscript{215} Only a human can be good, for God does not act in the world of morals where this kind of language is relevant. We must choose to act (even if that choice is an illusion) and therefore we strive towards right action. In the beginning of our development we are closer to the cruel neutrality of God, but as we grow, we evolve high above the indiscriminate action of the Divine.

Perhaps we are told that suffering is a necessary reality for the sake of development. But one who has truly seen suffering and has opened himself up to it cannot speak in such a manner. One can accept his own suffering, but he has no right to accept the suffering of the rest of the world. It is humanity's responsibility to rise with pride against the tyranny of God, all the way to that point when God Himself deigns to open His eyes to His own indisputable truth.

The Book of Job can be found among the collection of texts of the Hebrew Bible, but who understands it? Theological nitpickings on the subject are worthless, as they have nothing to do with the truth or real spirituality. The one who bows to praise God—as do the friends of Job—refusing to stand against His wrongdoings, is equally implicated in the suffering of innocents. He is imprisoned by blindness, desire for submission and by a cowardly need to stand on the side of the stronger. This is not true of the Satanist of the

\textsuperscript{214} The IHVH of the churches and its countless repetitions in other religions.
new age. We, who have renamed\textsuperscript{216} the so-called Holy Trinity, bow to His archangel Satan instead of to God. We know that we support the underdog and also that we have no power or possibility of going to court against an omnipotent God. But we are proud of the morality that allows us to judge the cruel ruler and almighty bully, for whom no crime is too ugly. He alone is responsible for everything, and for all wrong and evil we blame Him alone. Like Job, we kneel before Him since that is the only thing we can do, and when we carry hatred in our hearts against His corrupt government, even then do we do His work and act according to His will. Here is the secret of our eternal fire. The flames of our hell\textsuperscript{217} stand on the foundation of an eternally established and revered paradox, unyielding and insurmountable. It is "voluntary and ever consuming," and yet for us who serve our own truth it is dear and sacred. How could we betray our truth by asking forgiveness or repenting, without ourselves being wrong? For our own happiness? What selfishness! No... We suffer eternally, and our happiness is in that suffering which is good and beautiful because it is spiritual and real. This is the sin and agony of unsubmissive hubris.

\textbf{Chapter VIII}

\textbf{DEMONOLOGY}

"These little witches love themselves more than the ideal of evil and use the secrets of witchcraft for the satisfaction of their own passions, revenge, hatred, etc. There is something heroic in a true warlock, but the little imp are basically only miserable cowards."

— Erväst: Nuušu-Nisti 1927

Eliphas Levi once stated that the most impossible formula in black magic would be the most powerful, on the basis that devil worship is grounded upon the exaltation of absurdity. When considering the lowest kind of materialistic witchcraft, there is some truth in this, although it is easy to

\textsuperscript{216} As has been said, spirit never changes but the way in which the eternal spirit is understood changes in form periodically from the evolving to the regressive. Therefore, "the Holy Trinity" is eternally the same, but every culture and religion must "rename it" to truly understand it. For following the tradition alone without self-verified experience is blind faith and madness.

\textsuperscript{217} Those flames are born of the friction of a subjective ideal and objective resistance, emanating from the center of the sacred sun cross. This is how "the serpent fire" has its beginning. This hell is in us and everywhere around us, for as long as we live in the world we live among appearances, and the best in us receives nothing but resistance from it. This is the eternal problem of the neophyte (cf. the last marginal notes of Pentagrammaton). And because of this, since the burden of the neophyte — his cross — is so heavy, many grow tired and fall into despair and pass on that suffering which was the fuel of the flame of their own transubstantiation and which should have been realized as a reformation belonging to the subjective and not to the objective world.
question the influence of absurdity in a cosmos that is based upon reason. For a person’s subconscious indisputably has its own unrealized, if ultimately rational, foundation which can be entreated by its own purely emotional rather than intellectual means. However, when talking about a more sophisticated philosophy of Satanism this is a sheer mistake, as we can easily see when the name “Satan” has been accepted for a being of spiritual origins – as the tradition of the church also acknowledges.

Our understanding of Holy Satan is not based on the view of Levi but is contrary to it.218 In the same way, we resign from LaVey’s doctrine of carnality, which has no true philosophy of Satan behind it, but a sheer desire to boast and give a thrill. In the same way we dismiss the black-and-white doctrines of Steiner that fit well into the naïve spirit of his school but not into real metaphysics, just as we reject the views of all “the white-light mystics” according to which the battle for good against evil is humanity’s simple duty. Last but not least, we also dismiss the fantasies of Crowley, which are the occult equivalent of the long-lost American Dream for every person’s right to be happy and equal.219 All these writers, as well as their disciples and imitators (of whom there can be found quite a few nowadays), have too simplistic an attitude towards the problem of evil.

One will not consider Satan a force that encourages selfishness if he can see beyond this question: what in fact is selfishness in a world in which everything is born from One, and in which time and space all focus in the end on one point that is external to both of them? An apparently unselfish person can cause much more harm than a simple egoist. And what is evil in the end? – Our answer is: There is no evil per se in objective reality; however, in the subjective world everything is tied to evil, in other words, to the shadow-side of existence. Therefore, evil seen as evil stops being evil, for the fearfulness and meaninglessness it creates cease to exist in the liberation of devotion. A person must be good and respect the ideal of evil without doing evil deeds, for an external deed entwines with the externality of other beings. “The ideal evil” is then changed to a subjective evil for a human being or even a creature whose cognition is different.

To do wrong in the external, material, or psychological world (within the

218 Eliphas Levi insists that Satan is not a being at all, but an unavoidable antithesis and mere conclusion – an illusion that only a fool sees as real. It is “the black mask” or the refracted, reversed radiation of the astral light; a no-being.

219 This sentence will undoubtedly chase away many serious aspirants who have found in the texts of the author in question precisely that (stained) ingeniousness and realized – correctly – the potential it encompasses. Yet the dark and turbid aura that can be seen around the works of this particular most well-known esotericist of the 20th century warns the neophyte of the many problems of the tradition he started and of those loopholes it leaves for the manifestation of some very negative impulses. Therefore – dixit.

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lower trinity) is folly, whereas the admiration of evil in its theological sense (in the higher threefold world) is a true service to divinity and freeing of the material-bound soul.

Let us keep in mind the mortification of the alchemists and the “dying to the world” emphasized by monastic thought. This respect of the night-side is essential in order for us to learn to see beyond the world of matter. Thus, this respect must be spiritual, not material, for its truth lives in the spirit and not in matter. There is no objective truth whatsoever within matter. Its truth is always of a borrowed kind, and it will always take a shape according to the forms projected on its surface, be they good or bad. This image of the lack of objectivity might have been in Levi’s mind, as well as that well-known statement that “my name is Legion: for we are many.” These “spirits” are the spirits of matter and not those of Satan, for matter does not offer resistance but adapts. Wrong are the dualists and those who hate matter, identifying the devil with flesh. The Adversary does not live in matter but in the intellect and emotion, for matter is forever a neutral and pure power, an abstraction in itself, just as is the spirit, its correspondence and polarity.

The angles and surfaces in the geometry of the spiritual world are represented by the many classes of demons, to whom a depiction of individuality or inanimateness can be given by as many criteria as a class of animate or inanimate material objects. For in the world there exist no beings without consciousness or without an individuality of sorts. Life, consciousness, or hubris can be hidden in a creature or being, but they are present nonetheless and guide the existence of any object. Just as nature abhors a vacuum, in the same way nature finds it impossible to create life that is not conscious. That which seems to us to be so only hides its cognition outside our limited means of observation. When we study the interrelations of beings, we come to realize that the inner awareness and dormant cognition of all material reality is a philosophical necessity. The difference between life and death, just like the difference between the subconscious and the conscious, becomes blurred. Both affect each other, vitalize each other, and change into one another in the passing of time.

220 Mark 5:9.
221 Life always unfolds from a conscious center. Everywhere life exists there is always consciousness behind it, for life itself is identification of the spirit with other forms and their interactions. A metaphysician can understand that non-cognitive matter is an impossibility – it must only be understood that the fundamental consciousness acts very differently in different organisms that it has created for its instruments according to the way its self-realization works, and not the versa.
Therefore, demons, or inhuman spirits, are like knots in the multidimensional braid of worlds, and they have both a collective consciousness and self-consciousness as all other beings do. It is an error to say that demons alone do not have their separate existence, that they are all of one chaotic mass governed only by certain archetypes of negativity. In reality, all material as well as immaterial kingdoms of nature are arranged on the basis of a hierarchical division, and have their “egos” both in the whole and within their individuality. “Every atom is a god,” and although this god can appear dormant, it does not matter to the whole, which in reality is the timeless fullness. The fact that something is divine in the beginning or in the end postulates its divinity in the middle also, and this is the reason that creation has been called the play of God. There is nothing besides that One manifesting in countless forms, and every moment, every manifestation of life, whether instinctual or conscious, moral or reactive, is sacred and perfect. Yet it must still earn this sanctity with the perfection of its own action. Therefore, for a human, who of all creatures has the greatest power, this potential brings the burden of the greatest responsibility. Everything is perfect eternally, but in order to participate in the joy of the world a human must carry his sufferings voluntarily and happily.

Therefore, it is understandable that those who build their actions upon the foundation of the personality – who imagine that they act maturely and free from the delusions of a fancied spirituality – restrict themselves to a tiny area of the world that in reality is wholly theirs, just like they are wholly property of that world. If the doctrine of unity is dismissed it is not shaken from fact. The one who closes his eyes will advance slowly, wandering here and there, following the lead of those spirits that he, in his blindness, believes to be the urges of his own free will. In this way, the vast majority of humans know nothing of the higher ones; especially those who claim to serve the one and only highest God, but receive their inspiration solely from the lower spirits, without knowing anything of the beauty of the Great Work. They are liars gone astray and far worse than honest atheists.

Yet it is understandable and beautiful that humanity has “the need to kneel in front of something,” and the ones who do not experience this need kneel anyway before some desire or fashionable thought of theirs. One cannot live for himself, for an independent human being does not exist. So-called selfishness is nothing but misguided submission to undeserving powers of lesser might.

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222 During the manvantara or a cosmic life cycle – the period of differentiation emanated from the absolute consciousness and returned to it again.

223 Eosphorus, literally “the light bearer” or Lucifer.
whose urges a person confuses with his own being. True selfishness —
selfhood, egotism — is to live in the conscious contemplation of the self.
It is also a constant sacrifice for the unity and for the individual's own ideals
which in reality are precisely gods, angels, and purified archetypes: non-
fragmented rays of Divinity. Thus, that Satanist of the new age who in his
soul serves Fosforos, the lucidity of intellect and the unconditioned Self,
is chosen by a single ray to which he belongs and through which he is bound
to the One True God. The One to whom belongs the glory and power forever.

Finis.
"In order to open the door into another world we must have the key. The key is an image of the whole work and of its true nature. This must be clear in our own soul, that the key is a sign through which thoughts and forms pass, and which together with our powers of the soul cause the influences to travel from the small world to the great and change into the right shape and state as the result of the particular influences..."

— Of the Arts of Necromancy

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Chapter I

There exist many kinds of magic, or rather, many kinds of human limitations around this great word. The magical force is the nucleus of existence, its most subtle and potent variable on every level of manifestation. It is the active and outward working form of that continuous, cosmic breath in all of us that we can name as love in the most subtle, platonic meaning of the word. Magical power is brought about by understanding, purification, and connecting opposites, and is thus a most crucial feature of our worldview, the common denominator of all our work. Magic is about travelling on the Path. Magic is devotion, knowledge, power, and creation. It is the channeling of a magnetic, invisible, devastating fire. It is the initiation of a new form. It is the creation and evocation of the self. It is the perfect connection with Nature in the highest meaning of this term.

Verbal formulae are the external instrument for that fixed impulse of will and love, appearing to pass from the mystic to the object of his worship— from the Satanist towards his master —although in reality they are one, and the emanation occurs from the latter to the former. This is important. That force, our shakti, taking its form on many different levels, originates from the Master. In other words, it is mediated from the limitless force of the absolute to us by the object of our devotion, Satan, not as a person (we should not lean on personified forces any more than on other people) but as an immanent perfection in ourselves.

224 An unpublished manuscript.
225 Worship does not mean irrationality or feign of smallness but simply the elevation of oneself to face the powers that flow over and through us from that living origin that theists call God. Worshipping is an act of love which unifies the outer and inner man, and the inner man and divine powers —or at least an effort to find this kind of unity. Worship that separates the worshipper and the worshipped from each other is mindless, tragic, and paralyzing. It is theurgy, the striving to become a god and the manifestation of divinity into the world. Magical tricks aiming solely for the control of insignificant externalities without the justification and meaning given by a spiritual connection are nothing.
226 It is worth noting that the state of the student of magic (the neophyte) is perhaps the most “Satanic” of the phases of spiritual development. In this state the old system that is complete in itself is destroyed and its principles, always based on conventions to some extent, are broken. In order to be born into the spirit —what the use of high magic truly requires—man must tear apart his old world, breaking his surrounding circle that has become too tight. The last word of the Bhagavad Gita, the teaching at the end of its esoteric instructions is: “Forsaking all duties, come to me [the absolute] as your sole refuge. I will release you from all sins. Be not grieved.” Light on the Path gives the same instruction to discard instructions (2:19). This is extremely dangerous of course, for this kind of disregard for guidelines fascinates especially those who are not yet ready to rise to the state of purity of heart required. Of those who might be, more remain attached to moral codes than dare to trust only in themselves (i.e. in the silent voice of Nature in themselves). Therefore, the previous teaching continues: “This you should never declare to one who performs no penance, who is not a devotee, nor to one who does not wait on (some preceptor), nor yet to one who calumniates me.”
A brief word of explanation of this before we continue, for it is essential for this kind of work, and the neophyte must try to understand it as vividly as possible. In the same way that Satan is the conscious mediator and vassal of the omnipresent world essence, usually called God, according to the hierarchical law of emanation he has also his own mediator in us. Where Satan himself is for us an "external" force, the drop of his consciousness in us is de facto a cognitive being. This is the inner master, whom we have, together with many writers of old, named Lucifer. These two are actually one, but different aspects of the same being. And with the name Azazel we call that being when he – it – manifests through our own personality, through the presence channeled by cognition. These names are not at all chosen without consideration, but follow the original legends, attempting to bring their internal meanings to a new meaningful context. From the book of Enoch we read the following:

"And again the Lord said to Raphael: Bind Azazel hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Duidaél, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there forever, and cover his face that he may not see light. And on the day of the great judgment he shall be cast into the fire." – X:IV-VI

The desert – wilderness – is a symbol for life in the world, in the untamed wilds from a spiritual point of view, although it can offer manifold sources of entertainment for people pledged to everyday life. About the meaning of the rock we have spoken elsewhere. Therefore, Azazel is that part of the master that lives bound to consciousness of the personal or lower self. Azazel is "the Son," Lucifer "the Holy Spirit," and Satan "the Father" – three in one and one in three, apparently separated, but one God in essence. Satan is ātma and also kāma manas; Lucifer is manas and also buddhi; Azazel is in a way antahkārana. The reader

227 "The day of the great judgment" mentioned in the text is the final initiation in which all the partial aspects of humanity are given their final place. This consciousness of the self "is cast into the fire" (i.e. it returns to transcendence); fire being the highest of elements and always the symbol of the numinous. The allegory is masked in the garment of a punishment because of the matters presented in the previous footnote.

228 Antahkārana is that rainbow bridge appearing in many myths tying together the higher and lower worlds. It is the only passage between manas or the Ego and kāma manas or the expressive ability of the brain intelligence. The triad division presented and the connection to the human principles can be formed in many ways depending on one's point of view. For the magician, the point of view presented here is an essential method of approach: Satan, the ruler of the will and the fundamental truth is, on the one hand, our own deepest selfhood and, on the other hand, the ruler of that aspect the resistance of which rises in its most vigorous blossom in the lower intelligence that is our fixed personality. Lucifer is that electro-erotic force of ingeniousness and the serpent-fire. In relation to Lucifer, it is of foremost importance to remember the inter-connection of an abstract intellect and the vision of oneness (i.e. the connection between gentleness and love). The enchained Azazel represents our own deep sense of self-personality, the neutral point of consciousness as the subject and observer of all emotions and perceptions, without chosen side in the higher or lower trinity, for it represents both of these, the unconditional and neutral basis of our own being, the immortal I-ness without the characteristics brought about by the particular current form.
should not use his energy to assimilate these names in a schematic way. Rather, one should use that energy to understand the inner meaning of these beings. Names are the souls of beings. Behind each name there is a soul. These souls live in the absolute cosmos as ideas, which means that they are not in time or in space, but above time and space in a state where these limitations are meaningless. These souls or gods are attracted by certain words, formulae, angles of degrees, scents, thoughts, and sensations – or better put, these focus the consciousness on the connection with the souls’ omnipresent ideas. This is not poetry or allegory, except insofar as true occultism, true mysticism, and true religiosity can be said to be so. A temple without poetry is lifeless and its spirit impossible to reach. Our god is neither a distant nor a close one. His presence is in everything, but we must enable ourselves with work to see His brilliance, which is the shining abyss of space.

Therefore, this book, *Legifer & Clavis Magica*, the Giver of Law and the Key of our Magic is, even more than the other books, given for those few who seek a living connection. It cannot be utilized much by intellectual interpretation or by schematic adherence. The spells herein and the demands for their use will remain closed and incomprehensible to many, except for those few, who, after washing their robes,²²⁹ dress as if in wedding garments,²³⁰ banish the rotten stench of worldliness, light new incenses in the chamber of their heart, rectify the angles of the pentagram as straight and harmonious, wound their mind and break the presumed harmony of the previous man into disharmony, and find from despair the ideal of perdition...²³¹ Fratres, few and blessed through suffering, to you we hand this new Key and hope that you shall use it on the door of the chamber of the heart, on the lock of the center of endless worlds, on the most sacred lock of the temple of Calvary²³² full of hope, devotion, pride, sacred hate, love, yearning, and with the humility of Laozi and arrogance of Alexander. For by this, and in the end only by this, is harnessed the force that is the prerequisite for knowledge of the true *Ars Magna*.

Although, in theory, different people have in their use the same inner potencies to produce magical phenomena, in practice this is as far from the truth as it is to say that every child has the possibility to develop into a genius. For those bodily and especially psychological and moral locks and bolts that hold the higher spiritual evolution and its higher powers out of

²³¹ An absolute absorbance that is Shiva Parabrahman, The Great Destroyer.
²³² Golgotha, the center of the cranium in which the higher consciousness is crucified. It is *Ajna*, whose “two petals” – more correctly, its characteristically twofold manner of presenting oneness – surround perfect harmony and manifest it together with the help of their reciprocal balance.
our reach are easily broken only for one who has delved into the particular work with his soul and has gathered experience of it in ages past. We must understand the doctrine that the personal being, as such, does not exist, and the personality, or man’s self, is the result of the construction of beings and forces acting outside of his personality – although more in the subjective than in the objective world. Thus, there does not exist an absolute “I” who holds the occult power. The thought of this kind of influence is not only ethically but also scientifically false. The student must cast aside altogether that entity he has imagined himself to be, but which in reality is only a shell awakened by his defects, before he can truly liberate the sacred creative force and focus it according to his mind – the mind that when cleansed becomes so much greater than the artificial limits that were once placed upon it.

Let it be noted that when seeking a connection with the beings of the unseen world, the student must understand the vast complexity of that world and the multiplicity of its manifestations. He must be constantly on guard and trust in his heart and intelligence more than in any external phenomena or shady feelings. In the same way, when studying beings in those worlds that separate objective reality from the unconditional reality of the spirit, one must not mistakenly mix their essence with either of the fore-mentioned realities, for the composition of these beings is different than that of these two extremities. Neither should one allow the corrupted delusions of the occult grimoires he might study to frighten him, nor mistakenly keep as naturally base that which has been deformed and obscured because of the patina of time. Many writings of demonologists and occultists of old are made incomprehensible to us when moving from the area of metaphysics towards the material form, and this is mostly explained by the developments of our own time and the near past towards clearer analysis of the psychological and spiritual world. To our work also belongs the purification of ritual magic from the superstitious and coarse material whose stamp it still must bear.

An example of this interpretation of the old world is the simplistic division of magic in two: “white” and “black.” The most common, facile, and, in practice, the most faulty approach is to think of white magic as good and black magic as evil, and thus, that all the adepts on the path of ascension are white magicians and the black magicians are travelling the downward

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233 For when holding that force the particular “absolute I” (ātma) has become as otherness (buddhi). This play of selfhood and its reflections is not comprehensible for a man who is selfish, although a man of this kind can imitate certain rites and thus accomplish apparent effects.

234 How do we learn to distinguish the “shady feelings” from the silent voice of the heart? By accustoming ourselves to strive always towards the most right kind of action, thinking, and feeling. This most demanding of practices – although at the same time the simplest – closes off all possibilities of error little by little.
path. When the matter is left to simple men whose practical relationship does not require finesse, even this kind of division is, of course, revealing and truthful enough. It is not philosophically airtight, however. Good is good if it is done out of right motives. Good done out of wrong motives is inadequate and always causes evil to some extent. This is one reason why it might be better to classify the subject in the following way:

**CATEGORIES OF BLACK MAGIC**

I DESTRUCTIVE  
II SEPARATIST  
III BODILY

The first category of black magic is classified according to its influence: something is destroyed. However, as it has been noted in the earlier parts of this work, the works of destruction and creation are always interconnected, and creation requires destruction. Destruction and death are not bad in themselves, but become so only when used in a wrong way.

The second category of black magic is based upon separatism. In other words, upon selfishness, as the will to separate one’s own ego or the physical or ideological circle chosen by the ego from otherness. According to *The Voice of Silence*, separatism is “Great Heresy,” deceitful teaching. It is truly on that evolutionary level leading back to the absolute unity. In the early evolutionary history of mankind, separatism, the wish for isolation, was, on the contrary, right and useful. It remains so in those situations in which man must distinguish himself from the wrong kind of otherness in order to reach his own ego and its independence. Therefore, this form of black magic is not necessarily evil in itself.

The third category of black magic is magic directed towards the personality and the body. This third branch of black magic is goetia, the manipulation of physical substances. Therefore, an adept that is developing physical abilities would fall into the category of a black magician. Again, we see that there is nothing implicitly evil in this. A magician can develop the powers of the body and personality without it coming at the cost of his spiritual evolution. In fact, such development can be accomplished as an essential part of this evolution.

Everything in the world can be used for either good or bad, all action can be either skillful or inept. Wisdom and love always belong to skillful action. Without these, action is inept no matter how powerful its effects may seem.
to the time-bound observer. The highest adepts are not “white” or “black” magicians, but both. But that ex-human being, an actual devil or one about to become as such, who understands not the wisdom of love, and from that basis uses black magic in any of the above mentioned categories – destructive, separatist, or bodily – is indeed the most pitiful creature in the world, and in his greatest affection for power he falls into the abyss of long and painful destruction. He destroys, and is destroyed; he separates, and becomes separated from the circle of a balancing and elevating law; he focuses on the body, and thus shares the fate of matter in dying into unconsciousness.

In the same way, white magic divides naturally into three categories opposite to those of black magic: creation, unification, and spiritualization. The creative side of white magic is about being a co-worker with nature; unification corresponds to the concept of Indian Yoga, and it means the return into the whole, non-contradictive state of oneness; spiritualization is the very goal of the path of ascension – the path of returning to divinity or godhood. In the same way that black magic is at risk of being oversimplified as evil, the concept of white magic is often mistakenly understood only as the antitheses (or as originating theses for its antitheses) of the divisions of black magic and all creative, unifying, and/or spiritualizing magic is held as pure and good. However, creation can be done wrongly, and when badly timed it can be binding and delusional. The same can be said of unification which can be applied when it is time for separation, just as spiritualization can occur when the work is in the stage of crystallization. It is clear enough that any unilateral truth is always more or less false in a world where everything is based on balance and because nature uses in its work all kinds of impulses. So-called good and evil – or rather, wisdom or love following the perception of oneness, and delusion (no matter how intelligent) or distorted selfishness – are not divisible in such simple ways, as the moralists would prefer.

In order to find the wholeness of the occult path, the necessity of black magic must be seen inside white magic, and at the same time the possibility that all those black powers can in reality be channeled into a great work must be recognized. We can become the forces of destruction, separatism, and corporeality, the powers and channels of black magic, without succumbing to the errors that these forces can channel into our work. Naturally, this is difficult in modern times, and even a small misstep will cause suffering in great measure. But this work is for the few, always and absolutely – no sound-minded person could imagine that to create, form, and destroy the fabric of reality with one’s will would be easy, or that one who remains in his own mediocrity, or who embraces his own selfishness could be capable of studying such work.
Everything in the world can be used for good if only there is understanding in man. True understanding, true wisdom, requires both sound reason and an open heart that always sees both the inner side and the side of otherness. When one applies force to the work of destruction and mortification, it is wrong. When there is cruelty and the ability to hurt in separatism, it is wrong. When there is forgetting and disregard of the truth of the spirit joined to the work of corporeality, it is wrong. None of these wrongdoings is included in the energies of black magic themselves, for the essence of these mistakes is in a lack of understanding. All the above mentioned categories and forms of magic – both the black and the white – are usable in the work of ascension for the good of ourselves and the great whole if we can remove the unnecessary and poor material: the attachment to delusion and the distorting selfishness created by it.

**Chapter II**

"Theoretically a seven-year period can be enough time for dealing with every principle, which is a petty amount of time when man acts as an Ego and thus he will take all true accomplishments with him to subsequent births. When the higher triad is assimilated and the Threefold Key used at every moment, one can truly delve into the building of the temple... But if we have no God, what would be the use of the building? If we know not the Heavenly Father, how could we understand the Earthly Mother? A temple without the formless triangle inside is empty and dead. FIRST, let us perfect the triangle. THEN, let us perfect the square."

– For the Building of the Temple

Only at a certain level of development does it become possible and suitable to seriously start the study of the requirements for the conscious use of magic. The phases of human development can be coarsely sketched in the following way: the first phase is a phlegmatic phase in which the person acts under material and astral impulses. The second phase is an opportunistic phase, in which the lower mind is more active but is focused on the selfish use of these impulses. The third we can call a thematic phase, for in it man's individuation begins to develop, causing situational actions to begin to form into a worldview. The fourth phase activates individualization in which the subjective and objective worldview developed in the earlier phases comes to complete wholeness. In the fifth phase the individual awakens to realize the metaphysico-idealistic construction of the world, comprehended as the highest truth. For the lack of a better term, this phase can be called an
awakening into the spirit. The sixth is the phase of the neophyte or the occult student who consciously and with few interruptions moulds one’s own life to act as a conscious instrument for his higher reality. In the seventh phase the instrumental condition has been perfected and is continuous. Man goes through the process of becoming an adept (i.e. a magician) by fusing his spiritual and personal being to one common essence. For the purpose at hand, the seven-graded stairway (in which every step is to be traversed through seven lesser phases) can be represented like this:

<table>
<thead>
<tr>
<th>No.</th>
<th>State of mind</th>
<th>The ruling element</th>
<th>The awakening element</th>
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</thead>
<tbody>
<tr>
<td>I</td>
<td>phlegmatic</td>
<td>physical</td>
<td>kâma</td>
</tr>
<tr>
<td>II</td>
<td>opportunistic</td>
<td>kâma</td>
<td>kâma manas</td>
</tr>
<tr>
<td>III</td>
<td>thematic</td>
<td>kâma manas</td>
<td>prâna</td>
</tr>
<tr>
<td>IV</td>
<td>individuating</td>
<td>prâna</td>
<td>manas</td>
</tr>
<tr>
<td>V</td>
<td>awakening</td>
<td>manas</td>
<td>buddhi</td>
</tr>
<tr>
<td>VI</td>
<td>neophyte</td>
<td>buddhi</td>
<td>âtma</td>
</tr>
<tr>
<td>VII</td>
<td>adept</td>
<td>âtma</td>
<td>physical</td>
</tr>
</tbody>
</table>

This is one whole cycle preceded by a corresponding cycle in the animal kingdom and followed by a corresponding cycle in a state of deification. The principles identified correspond to the particular evolutionary levels.

The work at hand will not interest phlegmatic people at all, and very few of the opportunistic ones. Thematic thinkers will be interested to the extent that they may find from it the influences of their characteristic ray, and persons in a state of individuation may be bewildered by it in a positive way. Those awakening into the spirit might be impressed, but those benefited the most are the neophytes, those who have taken the first initiation, and whose task it is – and this they can sense most clearly – to mould their own being so that it does not obstruct, but advances the action of the hidden Ego. The neophytes are governed by buddhi, which, when “considered as an active instead of a passive principle,” 236 burns their being with silent fire, burning away the useless into smoke and tempering the useful into an indestructible, shining gold. Finally, this is followed by complete mastery of nature, for the one who governs himself governs also nature outside his apparent personal boundaries. 237

236 The Voice of Silence.
237 As it comes to the last of the phases, the adepts have very little use for the written word, and this goes both for them and for their teaching. The supreme spiritual teachers have not left us any written texts of their own, for their teaching is too high – having too little to do with periodic things – to be validly immortalized into words. For the meaning of a published word presented to everyone is outlined in limitation. Even the best written text is unable to manifest the truth as such. For this reason, it has always been given for the use of a certain time and has a particular emphasis.

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At the level of the neophyte, one develops abilities of the magician commensurate to his latent, although not yet complete, outer blossoming, and meets those problems of humanity that can validly be put into the often mentioned categories of “eight sins.” These sins, vices, or obstructing forces are enumerated from the most material to the most spiritual: The lack of the right kind of dynamism or slothfulness; the thirst for pleasure or gluttony; greed and stinginess; envy and vanity; lust; wrath; pride; and despair. Keeping in mind that these problems of humanity do not represent evil or any kind of absolute counter-values but are like pieces of a scattered puzzle, they can and should be observed again and again. It is precisely out of these “sins” that the key for the awakening and operating of magical powers will be formed when everything is forged as one under the guidance of understanding and love.238 We aim to create out of these Eight Obstacles the Eight Realizations. Thus, in order to be able to move from the narrow gate to the last and highest phase of humanity, we must try to understand the following guidelines that deal with the characteristic energies of the different sins.

In relation to sloth we should try to understand that the Spirit of Meaning energizes all objects that it permeates. Energy needs few external qualifications in order to manifest as a creative and forward carrying force, and if we feel tied to inertia it is only because our own thinking is binding the dynamic force of the spirit to improper objects. In this case, we can proceed more easily if we minimize from around us the influences that bind us to vanity and to apparent needs, when we “seek first the kingdom.”239 Yet it is a mistake to think that we can accomplish much by acting externally. We must learn to work like nature which creates all life without strife. When the source of energy is found and it is not diminished by leading its force into unnecessary channels, every moment becomes a creative one. It is not good to escape into action-centeredness from which follows uneasiness and a lower quality of spiritual work.

When it comes to gluttony240 let us try to understand that that which we sense positively in aesthetic and bodily experiences belongs to the world of reality as such, and does not belong implicitly to matter. If we try to maximize, lengthen, and repeatedly re-experience events that give pleasure to our senses, we are hunting a phantasm. The truth that lives and is perceived in matter does not originate from it nor does it belong solely to it. Divinity says of itself: I am the good scent of the earth... I am the moisture in the water...

238 "The vices of men become steps in the ladder, one by one, as they are surmounted." – Light on the Path, 1:20.
239 Matthew 6:33.
240 The old-fashioned word “gluttony” means excess in food and drink, but the concept of excess is not in the amount but in the attitude. It is not the quality of the consumed substance that is essential but the way its qualities are misused.
etc. That which in pleasure is the participation in the pleasurable (i.e. the true being) does not originate from the material but from the spirit. He who understands this enjoys beauty and pleasure brought by the senses without attaching to them and without believing that matter has real attributes. It is a mistake to think that there is anything bad in sensations and pleasures, or that aesthetic joys do not indeed give man a certain symbolic contact with the reality of the spirit.

Greed is the wish to accumulate and store energy, and in the current age that energy presents itself as money, as matter tied to money, or as abstractions that represent the governing right of monetary possessions. Let us try to understand that as real beings we are always the sovereign rulers of our own energy, and all external manifestation of energy - wealth - is at best nothing but a correspondence and a shadow of true energy. A magician or an alchemist could make as much wealth as he would like, but what would he do with it, as he already rules all that can be ruled with money, and much more? In order to develop to adepthood, the neophyte must prove to himself that he is not at the mercy of money or ruled by property. He is equally happy whether he is poor or rich, and does not bind his mind to external objects like riches, position, power, or the illusion of safety given by material wealth. This kind of man would never keep for himself anything that would be of more use when given elsewhere, but he always gives wisely and not at random, not just to calm his conscience or to encourage laziness in others. But it is a mistake to imagine that money and property in themselves could prevent spiritual flourishing. Nothing external in itself binds man, but the attachment of man's soul to the external. Money is a concretization of that energy from which much good can be accomplished, although in modern times it has become an instrument of evil because of the problems of the human psyche.

Envy and vanity are one and the same, and both are based on a distorted picture of one's self. The man experiencing these emotions does not understand that his true being is higher than any image that could be received from another being. The inner true Ego is perfect, wise, and unique. He who is able to see this true essence inside of himself does not envy the external accomplishments of others or hold in too great esteem the transient features of one's own clay house, the material personality. But it is a mistake to imagine that external beauty, position, and esteem are negative. The beauty of body is not meaningless, although it is transient. Like a beautiful flower, it will become a good fruit from which new life will have its beginning. To hate

241 Haec est totius fortitudinis fortitudo fortis. Quia vincet omnem rem subtiliorem, omnemque solidam penetrabit.
“...This is the power in all power. For it wins all subtle, and penetrates all solid.” (The Emerald Tablet)
“flowers” because of their transience is hatred of truth, for to truth belongs the cyclical manifestation of nature and the self-worth of beauty, as well as the indestructibility of the spirit. Harmony will always manifest as beauty in due time, when the spirit has struggled away its old karma, and where truth is visible there will manifest also natural glory and beauty.

In relation to lust let us try to understand that erotic energy is everywhere in nature and it is not reduced to sheer form-bound sexuality. The most satisfying sexual warmth and flame is only a symbolic manifestation of the sacred creative force, and there are higher possibilities connected to this magnificent manifestation of energy than the pleasure granted by sexual intercourse. Who can understand the majestic and sacred joy lightening life that the magician experiences in his work of creation, when he points with his hand and the forces of nature obey with joy? Who yearning for sexuality could claim that the continuous unification of the bright eye and heart of an adept would not be like perpetual intercourse with Magna Mater, the Great Mother of Nature, who is the wide fullness of eternity and perfect gentleness? When our heart is purified from selfishness and a new kind of force is ready to move through the body, sexuality does not die, but is transformed into a more sacral and perfect manifestation. Yet it is a mistake to imagine that sexuality will obstruct the disclosure of magic and our true self, and that the only way to attain a high and pure state is to triumph over erotic energy with iron discipline. The sacred fire of creation allows no artificial discipline. It allows itself to be guided only with love and pure intention, not with a selfish desire to tear out living branches so that we may trample their torn leaves on to the marble temple of our presumed purity. Sexual power is channeled into the higher creative work little by little by developing love and wisdom, not by condemning erotic needs as impure or negative.

When it comes to wrath let us try to understand that the ends never sanctify the means. We may think that because of some ideal we must be ready to harm another being in word or deed, but this cannot hold true. How durable could ever be an ideal built upon or guarded with the blood and tears of others? The non-abstract hatred we experience shows that there is still some dark side in ourselves. We are not yet complete. A complete human being does not experience petty hatred that is in reality the reaction of fear (i.e. a repulsive repression). But it is a mistake to imagine that the one who has conquered his hatred must always act externally calm and gentle. He who has understood and tamed hatred in himself can flare up if the situation demands it. Yet, if he is indignant, it is to help and not to harm. Many teachers choose to instruct in a temperamental manner, but any manifestation of wrath carries with it not even a glimpse of desire or allowance for either internal or external harm to come to another being. It is like a clap of thunder that is meant
to awaken. If man did not have "wrath" in its transcendent form, in other words, the wish to cause change for the better, his world would again be created in vain - like the world of an ascetic or a denier of flesh - because everything in it would be equally good and neither manifestation nor the lack of it would finally mean anything.

In relation to pride let us try to understand and remember that the world is unavoidably a unity, and no true dualism is possible in the end. Therefore, it is impossible to experience one's "self" as especially high - we have not created ourselves, and are only the self-representation of the one and only essence, and neither the frog who springs in the riverbank nor the divine being planning the destinies of whole cultural epochs is better than the other, or separate from the other. A wrong sense of pride is simply blindness, and shame or the need to grovel is solely the manifestation of a wrong kind of pride. Why concern ourselves with our weaknesses when they are not, in the end, anything other than the necessary results of long-term evolutionary processes, steps on a path that leads to perfection either in this or some later life? Yet it is a mistake to imagine that the subduing of a wrong kind of pride would lead to a state in which we are free from responsibility and only particles of a whole. Although this would seem to be the case, the separation process of the evolutionary system in which we have learned to experience ourselves as separate individuals has not happened in vain. In each one of us there is also a separate individual, although that inner individuality is paradoxically one with the unity. The one who learns to see through the eyes of his Ego sees this and realizes that perfect assimilation - love - and that individual intelligence that is as sharp as a vision of a night sky brightened by a freeze are one, and neither one excludes the other.

When it comes to despair let us try to understand that whatever problems we have to face in the world - and everyone has to face them - they are all filled with Meaning and parts of that lengthy mystery-play that is destined to end happily, in greater happiness than we can even fathom with our tired brains. All that is good is true in the end, all that is painful is a lie and transient, and in fact precisely because of this we experience good as good and bad as bad. We have chosen for ourselves problems in order to learn once and for all the strange totality of nature. But it is a mistake to imagine that the world deserves all the bad and evil facing it. Despair must not win by making us believe that everything will remain the same and that the world is definitively made of suffering, or that suffering belongs to existence fundamentally and finally. This is not the case, although it so easily looks as if it is in our present black age. Only after we have confronted the world with its deepest abysses can we see through those horrors into that miracle of reality where no horrors or faults exist.
Chapter III

"There are countless spirits and they do not follow the laws of our physics but follow their own that are closer to pure mathematics. Their beings overlap with each other and with our beings. Partly because of this, the invocation can be fatal, since we are participating in the programming of our own body and soul. We give a call – who answers? The correspondence of the same magnetic being from the sea of spirits that surrounds and permeates ourselves all the time. For demons are not only the servants of the fabric of the world but also that of ourselves. When correctly arranged, their powers work in the service of evolution; development to whose action belongs the periodic work of both destruction and creation. When we summon demons to take a shape we have to connect two in ourselves in order to connect two in the outside: mind and form – soul and shape. When we conjure with certain words, the words are the shape. Will is the soul, and it has to correspond to the shape. Two of these must be in mutual harmony and connected to each other seamlessly. Then words become the shapers of the external form, and their vibration to the surrounding, purified atmosphere will build the external being fit for the use of the summoned spirit. The shape thus created is nothing but a phantasm of course, a temporary simulacrum dependent upon the undisturbed harmony of the circumstances, but in the same way the more enduring forms of the world are made. Into the mould of these words is cast the substance of life, the energy guided by the will of the magician."

– Of the Evocation of Demons^242

In this chapter we will examine five points dealing with the preparation of ritual magic. Together these parts form the purification of physical energy, just as the previous chapter detailed the corresponding purification of the emotional life.

242 An unpublished manuscript.
OF THE WAYS OF LIVING

As frequently said, outer manners of living are less important than the internal ones. The neophyte must use the Threefold Key to open and solve the problems created by the previously mentioned eight sins. As anyone can easily understand, in the accomplishment of this simple sentence is enough work for years, epochs, whole lives. Yet little by little that work will make room for new growth. Therefore, in this period of harvest will vanish such forms of energy that bind and obstruct the development of magical abilities. The following list has not been given to put pressure on the student to shy away from some aspects of his life as much as to remember that at the point when his growth has achieved a certain phase of development, all these will vanish by themselves while the energy bound to them will shine forth more powerfully, and man does not feel as if he is giving up anything or being forced to sacrifice. It is nevertheless good for the student to understand that if there are problems in his 1) diet, 2) use of stimulants, 3) sexual life, or 4) social life, the time for the development of magical abilities has not yet arrived. All these elements of life will necessarily undergo refinement into natural and unproblematic forms in the time that is left between the working through the so-called sins and the development of magical powers.

243 Ātma-buddhi-manas in himself. When one does not emphasize too much any one of these but understands the meaning of all of them, he 1) always aims to act as rightly as possible, without satisfying a morality that turns his attention away from his own mistakes — also remembering that fanaticism and severity are equally unfamiliar to nature as slothfulness; 2) always remembers that love is the most fundamental law of the universe — not in some supposed sentimental meaning, but as a deep and powerful reality that is ONENESS as a real fact observed by the heart — and 3) always aims towards wisdom and clear understanding in his life in a way that unavoidably requires the rejection of all lies and deceit from his own courses of action. With these simple guidelines, without any necessary additions, can all problems be solved.

244 As Leadbeater has presented in one of his more successful works, Masters and the Path, “initiations” work in the following way: perfection is not required from the student in all of the issues faced, but a strong development in some of them can help him to come to an adequate realization in order to make possible travelling through the gates of wisdom and power to a new phase — but in none of those issues may the student have an actual fall, a wrong, distorted or a cruel conception of things. Therefore, it is good for a man to work both in his own special area or areas, and seriously try to develop in those aspects that are for him difficult and problematic. With regard to the latter, the degree of perfection required is not the same as in the former. Therefore, a promising neophyte is both ingenious and humble.
OF THE INDIVIDUALIZATION OF THE ENERGETIC CIRCLE

If the neophyte seeks self-development by placing himself apart from other people and avoiding all social contact and worldly life, it will often lead to hypocrisy and an improper sense of separatism. However, sooner or later, depending upon his temperament, one will eventually reach a point in which the energies have differentiated from the prevailing standard to such an extent that it is no longer possible to maintain many outer contacts. When this kind of change is born naturally, without pride, desire for isolation, contempt, fantasies of flaunting one's own powers or excellence, it is acceptable to give up socializing. In this state, the student is no longer required to maintain contact with people in order to strive for the best possible action for their welfare. By disregarding the external appearances of oneself and others, the student comes into contact with the inner essence of other beings in a way that is more centered and less prone to disturbance. It is not until this phase that his individual charge of energy can develop into a fully controlled power. In this phase of accumulation of power, one's everyday life is like monastic life at every moment. In this state, there is nothing lifeless and inert, quite the contrary. As long as the fruit is growing it remains a part of the tree. But the ripe fruit is released from the tree and sacrifices itself for the continuation of the whole. This "sacrifice" does not mean death, but something altogether different.

Since the student must still retain some sort of a connection, albeit reduced, with the external world from whose need he has been born and in which he has grown, he must develop around himself an aura that protects the energy developed in the time of discipleship from external emanations. If one is wholly unbroken, nothing will pass through. But because of the fact that one is not yet fully an accomplished one (an adept) but only an aspirant (a neophyte), he cannot be completely unbroken. In addition to striving for an unbroken state, a little caution is also needed. This caution should not be overly emphasized but made use of in an unaffected way: fear should never be accepted as the foundation for either action or inaction. The student must not hold anything as impure or believe that contact with an external thing could cause harm in itself - "poison does not affect one who has no wound"

245 On the path leading to the final accomplishment and not to the side road for dismissing the planetary development, man should not evolve into a spirit separated from matter. It is good, however, to posit for oneself the following question as a test of thought: *Would I be happy if, as the final result of my accomplishment, I would be only a spirit, unknown to everyone, formless and immaterial, that no living man in the world would understand or respect, but whose powers and secret elevating influence would be the one and only reward?* - If the student hesitates to give a considered and calm positive answer, he is still bound by karma and the time for the separation of the energies has not yet arrived.

246 *The Dhammapada, stanza 124.* In other words, the "impurity" of things is not in the things themselves but in the particular situation; in the observer who uses the wrong approach from the viewpoint of his situation.
– but on the other hand he should develop a state in which all motivations, bindings, and responsibilities that are in contact with unnecessary things will be eliminated.

OF FASTING

Fasting, that is, a temporary change of lifestyle towards asceticism, applies to diet, the use of stimulants, sexual life, and social contact. This ritual phase is not as important as the purification of the soul, but in relation to the more external use of magic it is nevertheless extremely useful. When the student has been able to live a preparatory period of six months such that none of the eight sins have shaken his inner structure, his spiritual foundation is solid enough to make possible the transference to the period of fasting that lasts for seven weeks: the preparatory fast of 40 days and the deepening fast of nine days. The primary aim of the preparatory period is to draw out from the soul potential unconscious problems of imbalance which, if they should manifest during ritual, would become a great danger. During this time there are no changes of lifestyles required, only a serious and contemplative mind. The fast preceding the ritual is the same as that of spiritual mortification – namely, the unification of energies by assimilation made possible only by means of clearing those energies from chaotic impulses in the matter worked.

Since different students have different ideals due to their temperaments and physical and energy forms, it would not be meaningful to give out ready made fasting procedures, thus these are left to the consideration of each individual. They must be sufficiently demanding so that one has the chance to clarify his being to the limit that is possible for him, but one must avoid overreaching with unrealistic expectations that are apt to bind and exhaust energy more than release it. The fast must be comprehensive, and the idea of the sanctification for the work must be present in all actions – this is the most important element in fasting.

In this phase of strong exertion one should especially take into consideration the problems following from the excessive influence of his ray. The problem for the representatives of the 1st and 7th aspect is solidification. It is relatively

247 Undressed from all hypocrisy and false attributes of sanctity that have been invented in the circle of monotheism. Sanctity is a brightened but natural state. All force – which is dualistic action and therefore opposite to sanctity – breaks the very idea of the fast.

248 As it has been frequently mentioned, the seven principles or “rays” can be enumerated in the following way: 1) ātma or a direct self-consciousness that is called will, 2) buddhi or a vision of oneness, 3) manas or an abstract intellect, 4) prāna or life force that is an intermediary principle, 5) kāma or form-bound reason, 6) kāma or emotions, and 7) ātma or the fundamental physical body.
easy for them to place fasting requirements upon themselves and hold to them, but at the same time their vision is easily crusted and the flow of energy coagulates. The representatives of the 2nd and 6th aspects who easily perceive the side of otherness have great difficulty keeping their mind on one single point and enduring the external fast. They vacillate easily between excess and paucity. Thus, they should place their special focus on this: change and over-emphasized striving tire the mind and make it unsuited for the creative and self-sufficient state of mind required for magic. The representatives of the 3rd and 5th aspects must silence their mind in order to utilize the fast to create a flow without words. It is easy for people of this temperament to lose their energy either to its excessive crystallization or to an excessive comprehensiveness. Getting beyond mental associations that depend upon words helps in this.

OF CHANGING THE MENTAL IMAGES

Half of magical contemplative work is form-destroying in character, the other half is form-building. As can be understood when pondering on the old instruction of Patanjali ("Yoga Is The Suppression Of The Modifications Of The Mind") the most essential thing in practice is the gradual change of formal concepts to formless ones. This does not happen suddenly, for nature does not make jumps – except from its outermost boundary, over the last abyss from the created to the uncreated, that can be made only with the help of "a leap of faith." Therefore, the constructed forms must be analyzed, purified, and thereby replaced with purer and better forms little by little. A man whose mind is full of storm winds of concepts and thought fragments, emotions, and the associations blown by them cannot leap into a state without thoughts. Like any other ability, the observation of reality is about practice and not magical tricks. If tricks, potions, or rituals themselves could help, certainly the whole world would be different. Thus, the student must at the same time both destroy his models of thinking – in other words spiritualize them to bring them closer to the absolute and unimaginable formless reality – and build such forms that represent the reality of the phase passed through. Iconoclasm will not help us more than does the attachment to images. The attachment to a thought of inexpressibility is also a form of attachment. Thus, visualization can be used in spells and prayers as long as we remember not to begin creating images in the mind. Instead, we call them out from the subtle material of nature itself. This requires devotion and artistic ability from the conjurer.
OF CONCENTRATION

Consciously or unconsciously, man's attention is always focused on a certain point, either in his body or outside of it. During prayer or contemplation it is good to choose as the particular point, either the center of the chest or the center of the head. The former is utilized if the person is male or typically more focused on the intellect than on emotion; the latter if the person is female or usually more emotional than intellectual. If an intellectual person focuses his attention on the head or the emotional one on the heart, one-sidedness follows more easily. If the attention of the spiritual heart is focused instead on the physical – not on the center of the chest but on its left side – or instead of on the center of the head on the forehead, there follows more easily affections of the mind and external feelings in contemplation, but with less true spiritual immersion. The parts mentioned are more easily approachable and create greater external impact, but they bind to the formal side of being and to personal abilities, and are not therefore as essential in relation to prayer as the center of the chest or skull.

Since a modern occultist is more often a man than a woman, and more often intellectually than emotionally centered, the wisest concentration point of prayer for most is that chamber of the heart which has been referred to many times. The name of this energy center is Anāhata in Sanskrit. The word means a voiceless sound. That sound which is not the result of the touch of two concrete objects but the being of which is subtler. It is the place of the voice of silence, and therefore a location in which the human mind can reach a reality wider than the intellect. The twofold triangle as the sign of this center represents the link between the spiritual and material. Thus, the prayer hymn should be understood as a vibration of the twofold triangle in this middle and essential energy center. Its meaning has been emphasized in all religions and not needlessly. It represents the rainbow path, which travels from the divine world to the concrete and back again. But the concentration should not be material. Instead, we should remember that the concrete heart is just a piece of meat and nothing other than "a shell awakened by defects" for that spiritual reality that manifests through it and strives towards perfection. The seventh point between or in the middle of the two triangles, the point of the spirit of life, is a pathway through which their unity is realized at every moment. By placing one's cognition in this unity, the prayer finds the balance between intellect and emotion, spirit and concretion.

The instructions for purification and concentration presented in this chapter should be used with greater devotion the more demanding are the rituals performed. The use of hymns in a devotional manner does not require preparation, although even then purification is useful. The goetic force can
also be manipulated without a preceding concentration, but the closer to matter the concentration of the forces is brought, the greater become the risks and the possibility of corruption. Only a superficial and ignorant man neglects the precautionary measures that are not arbitrary but dictated by the working methods of nature herself.

Chapter IV

"Amen quippe dico vobis, si habueritis fidem sicut granum sinapis, dicetis monti: Transi hiunc, et transibit, et nihil impossibile erit vobis." 249

The hymns and prayers presented after this chapter can be used in more than one way, and some of these are entirely harmless for a devoted student. The effects they bring are harmonious and elevating, since he has made himself a channel for the mediation of the influences of high powers. Contemplatively used, the effects raised by these spells have no power to harm him, as long as he remains honest and studies seriously all his feelings and phenomena before their acceptance and before a unilateral interpretation. On the other hand, if these prayers are used for the direct and instant use of creative 250 magic, the dangers grow in the same proportion. The powers that influence the student will start reactions out of those seeds that exist in his body and aura. From this can follow serious dangers for self-deceit, sickness, injuries, a total loss of faith from compelling powers yet to be developed to outer manifestation, and many other problems. If the student is advanced but careless, he can destroy himself by raising fires and winds that will destroy the fastenings of his soul, or floods that will drown his mind.

Ritualistic practice that aims for the evocation of entities is even more dangerous. The stories of the sad fates of demon conjurers contain a moral that should not be forgotten. 251 Lack of faith protects a common man,

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249 "For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." - Matthew 17:20

250 Thus also the destructive, which is the polar function of creation and identical with its working methods. In other words, if the process is brought from the mental level directly to a material influence.

251 It has already been pointed out that the fact that the catastrophe does not happen can be the greatest of catastrophes when it comes to a wrongly understood and badly emphasized occult striving. As Subba Row says: "Suppose, for instance, a man has devoted all his life to the evocation of elementals. In such a case either the elementals take possession of the man and make a medium of him, or, if they do not do that completely, they take possession of his astral body and absorb it at the time of death... [Elemental worship] may confuse a man's intellect, and make him morally worse than he was before..." And this is the situation in which the rituals have been accomplished correctly and successfully, but with a wrong valuation: loving magic for its exterior or effects, not because of its great wonder and inner beauty with which it manifests the divine majesty of Nature.
preventing the impulse of will from penetrating the subjective aura and to inseminate nature. Because of this, most of the rites undertaken without preparation bring about only minimal or no effect at all. This is a good thing. The neophyte should not try to call forth powers if he is not absolutely certain of his cause and strength – of which one cannot be absolutely certain before initiation. This is not intended to present a total prohibition – otherwise the writing at hand would be senseless – but the reader is advised to trust that he should not seek verifications for his doubts or faith in the spiritual world from a ritual working, nor aim to increase his personal pride in this way and especially not to allow in himself unnecessary desires or vile emotions, for to embrace these with the help of magic is prostitution of the sacred science, something that most seriously prevents him from ever achieving the enlightened state of initiation, and seriously hampers the bringing forth of true magical power.\textsuperscript{252} Lesser aims of a short interval must be sacrificed for the good of the greater whole and for long-term development. If, nevertheless, evocation is practiced and the student wishes to use the hymns and prayers for the evocation of Powers and entities, he must ensure absolutely that the protecting circle is made carefully, that it is not departed, that the approaching beings are not allowed to possess the conjurer by fear or other emotion, and that at the end of the ritual the place is purified with adequate banishments.

In different people the psychic eye is developed to differing degrees, just as intellectual abilities and imagination differ from man to man. If the aspirant is not sensitive he may not sense the entities present, which does not lessen their ability to influence. Together with many other candidates of the occult, the author has taken precautions too carelessly and has made mistakes in this regard, and they have not come without consequences. It is most important to remember that when evoking spirits or demons the process is of the same kind as a powerfully tensioned psychic process gone through subjectively. If there is even a little impure material in man, that matter will draw out the lowest kinds of demonic beings from the astral and ethereal atmosphere. Beings whose own nature is nothing but a magnetic draw to this or that lust and who are usually no more distinguished partners in conversation than bacteria in the bottom of a settle plate, approach the conjurer as airy forms bringing with them fear, horror, and a sense of

\textsuperscript{252} It is very common nowadays to apply magic to the life regulated by profane laws instead of recognizing that that life is fused to the requirements of magic. In the light of the above mentioned quotations, it is for the reader to consider what kind of future life and confusion of internal energies are developed by those imprudent ones who dabble with magic and aim to make it a slave for their petty desires, instead of devoting themselves to a serious and sacrificial working. The world truly is like a fairytale, a wonderful story in which everything is possible – but in the very same way it is bound by the morals of the tale, according to which true rewards follow only serious effort and strife and not caprices.
repugnance. That fear is difficult to resist since it does not come only from outside but has its correspondence and birth within the soul of the conjurer – material is drawn out from the well of his consciousness, and if that material is impure the monsters surrounding him can easily bring him harm. Either beneficent or malignant influences from the stars can influence the manifestation of these beings. In certain times and places the purer forms are more easily found than in others, although the beings themselves are not tied to space. Only men recently deceased and part of the natural spirits form an exception, they are local and can both be seen and influenced physically in special circumstances that can be produced and/or come into being relatively easily.

All of the conjured beings have their effect upon the conjurer via his own spiritual and bodily substance. If external phenomena occur,\(^{253}\) the reason is almost always the joint result of the exterior intelligence and the plasma drawn from the conjurer himself. This plasma can be more easily drawn out from some people than others. Although it clearly increases the external impressiveness of the phenomena, this kind of openness to psychic influence is more inhibitive than useful to a magician. Thus, this should not be strived for. Rather, the neophyte should make his external side completely sound and strive to elevate his consciousness, to focus the lens of his soul as best he can, and make himself step by step a mediator between the worlds of gods and men; not as a medium to the world of lower spirits which would only degenerate his genuine occult development.

No further instruction is needed for an observant student – he will find his own path for the master himself guides the student \textit{in abscondito}. The prayers herein presented are nothing but shells that try, in the best way possible, to chamber and, when spoken – either with or without audible sound\(^{254}\) – to release the power which is the inner keynote of each spell, its soul. The conjurer must arrange his soul to vibrate according to this inner keynote and to externalize that vibration by using the guidelines given in the first chapters of \textit{Pentagrammaton}.

\(^{253}\) In other words, physical manifestations, when they are not instrumental factors connected to the coordination of the powers but a waste of energy greatly externalized. Different phantom phenomena belong to this category.

\(^{254}\) The silent speech that comes gradually closer to the crystallized, wordless, geometric intention is the last and eventually the best way, but unless we can control the deep and clear concentration it demands, it is usually considerably easier to charge the meaning with outward speech. The speech of Nature is wordless, but when we seek a channel for that speech, articulated speech is a perfect instrument.
The first given are the prayer hymns to Azazel – the Master within – and to each of the seven cosmocrators who rule both the human as well as the macrocosmic principles and everything belonging to their sphere. These celestial powers that the student must learn to know and understand in depth have their correspondences in both the phenomenal as well as in formless reality, as every occultist well knows. The student must aim to classify and understand these as deeply as possible these seven basic archetypes; not as much through their correspondences – the knowledge of which varies to some extent from situation to situation and is always to be derived from the true realization – but essentially. The temperament of each man connects him in a special way to a certain type, and through that particular archetype he can understand the others also, for these powers are not separate from one another but act in each other and in cooperation. One way to classify and understand these basic essences is presented in the following table:

<table>
<thead>
<tr>
<th>Celestial power</th>
<th>Day of the week</th>
<th>Color(^ {258} )</th>
<th>Archetype</th>
<th>Polarity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moon</td>
<td>Monday</td>
<td>Violet (White)</td>
<td>Magna Mater</td>
<td>Feminine</td>
</tr>
<tr>
<td>Mars</td>
<td>Tuesday</td>
<td>Red</td>
<td>Azazel</td>
<td>Masculine</td>
</tr>
<tr>
<td>Mercury</td>
<td>Wednesday</td>
<td>Yellow</td>
<td>Iocator</td>
<td>Both</td>
</tr>
<tr>
<td>Jupiter</td>
<td>Thursday</td>
<td>Blue</td>
<td>Christos</td>
<td>Masculine</td>
</tr>
<tr>
<td>Venus</td>
<td>Friday</td>
<td>Black (Indigo)</td>
<td>Lucifer</td>
<td>Feminine</td>
</tr>
<tr>
<td>Saturn</td>
<td>Saturday</td>
<td>Green</td>
<td>Satanas</td>
<td>Both</td>
</tr>
<tr>
<td>Sun</td>
<td>Sunday</td>
<td>Orange</td>
<td>Metatron</td>
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</tbody>
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\(^{255}\) In the previous editions of *Legifer & Clavis* a hymn for the Sun was not given because this being of the solar logos has come to represent a senseless and crude entity in the modern age thanks to exoteric religions. When apparently serving the solar gods, as monotheists always do (the attributes of sanctity connected to their gods are always the attributes of the solar archetype), the men of the black age are actually bowing to Saturn, who is the material shadow of the Sun – just like the Sun is the hidden side of Saturn. These two, “God” and “Satan” are one, as it has been said so many times. One cannot be understood without the other, for they manifest and veil each other. In this edition, the hymn to the Sun is given, but the reader must not confuse this original archetype with the erroneous God, who in our dark age is collecting practically all the religious emotion from mankind.

\(^{256}\) If a gem reflecting naturally this color is set in a ring – preferably made of silver – and worn on the day of the corresponding celestial power, it will protect the student from the negative influences of the astral atmosphere – although not as powerfully as the best of amulets, the purity of one’s soul, as mentioned by Blavatsky in her teachings for the esoteric group.
The hymns presented here can be used ritually in more than one way, but an essential use for them is in daily prayer meditation. A time or times of day are chosen, and at these times *The Prayer to Azazel* is recited, followed by the hymn to the particular day of the week. This is to be performed in solitude, in a settled place that is preferably not used for any other purpose besides spiritual work. The keynote belonging to each hymn by its archetype can be applied if wished in chant or recitation, or if music is used, in its gamut.

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The student must be both relaxed and energetic which is made possible by a bright mind assimilated to unity and having no dualistic goals. A living, realistic perception of oneness and a pure conscience are one and the same. When the prayer (i.e. the spell) is made alive, it both strengthens and balances considerably the connections between a) the body, b) the personality, c) the Ego, and d) the archetypical energies, and thus advances most powerfully the spirituo-occult or magical evolution. Although each principle, and thus each hymn, has its effect especially on a certain energy center of the body (i.e. on that particular point in the external body that is ethereally and organically placed in connection with a certain prānic force aspect), it is usually not approved to concentrate the focus of thought on the gateway of the particular time, but rather to use the fore-mentioned centers of the head and/or heart in the prayer contemplation. The energies of the gateways are easy to confuse or overload with the concentration of a form-bound mind.

Following the seven hymns are the formulae for the studying of spells, preparation for ritual, consecration of the magical circle, evocation of the powers, and the banishment. It must be emphasized that only an exceptional individual – namely a student who has understood the Threefold Key in a balanced and wholesome way, who knows will, love and understanding, and knows how to avoid the danger of the wrong emphasis that all of these potentially place upon one another – will receive the full benefit from these formulae. For many, they are more likely a potential danger than benefit.
There exists, however, no easy solution to this problem, which helps every aspirant to be as good as his choices and to spiritually individuate due to suffering from the repercussions.

After each spell formula there are comments offered that may help in the understanding of its meaning, and therefore of the right kind of focus for the mind and the type of energy the spell harnesses. These comments are not at all exhaustive but directional. They are not so much the keys of the texts as they indicate a direction from which that key is to be found. The attending spirits, gods, and powers mentioned in the spells have not been included in the commentary. The Latin translations presented are often not literal, and no repetitions or mantras have been translated. When "[a ruler]" is mentioned in the spell, this refers to the name of the ruling archetype of the particular work given by the table above. If circumstances are such that the student cannot remember the right spell at length and is not able to read it from a book, one must improvise. Lack of confidence and breaking of a natural rhythm is a greater obstacle in magic than an inaccuracy in words, as important as they are in a certain sense.

Are the prayers or hymns or spells presented for oneself or for some external archetype or power? Both. There is no difference between these in magical work. When reading, contemplating, or conjuring man is not alone but in living connection with those universal forces whose foci are all in him, in the so-called correspondences (i.e. in sameness of his own principles), psychological constructions, and even bodily atoms. If something in the prayers does not feel right, it should not be read. There should manifest no resistance in the psychology of the conjurer, for this creates obstacles both to one's own work and to the work of others who are within the sphere of the same influence. There is no need to be aware of every possible factor, rather there should be given room for the subconscious to influence fruitfully the cognition of the surface personality. One's own growth or the molding of the community should not be one's sole motivation but also the beauty of the creative work itself.

It is not insignificant with which language the spells are presented, for when the rhythm, associated meanings, and articulated sounds change, the being of the spell also changes. It is very easy to lose part of the flow of the living energy in translation – and in magic, like in poetry, that part can be essential. The foreign presentations and names are often changed in such a way that it seems to be only degeneration from a linguistic point of view, but in relation to the power of the words the matter is not that simple. Still, if the use of Latin is not felt as necessary, translations given can be used instead.
Prayer to Azazel

Te adoro, te invoco et peto Azazel, magister meus. It is you whom I adore, you whom I follow O Earth-Fallen Star, Bright Son of the Deep, the Eternal Flame from the Unseen Fire. O Pentagrammaton, my Master, my Love, the innermost being of my soul! I beseech you, O Holiest One, to lead me in my work and to keep me on the path that leads to your inseparable unity. Si manseritis in me et verba mea in vobis manserint, quodcumque volueritis petetis et fiet vobis; and truly I want to purify myself and to keep in your word. Asparges me domine hysoopo et mundabor, lavabis me et super nivem dealbabor. Miserere, miserere, domine.

* * *

Te adoro... = I adore and call upon you, I reach towards you O Azazel, my Master.

Earth-Fallen Star = The pentagram Ego that lives in man's personality in the world.

The Eternal Flame from the Unseen Fire = An individuated consciousness and power from the eternal consciousness and power.

Pentagrammaton = The Five-Lettered: IHSVH / S(A)T(A)N, i.e. Lucifer-Christos. Pentagrammaton is the sacred name of God consisting of four letters, Pentagrammaton is the divine name perfected by humanity: “The Son of God.”

Si manseritis... = [Lucifer-Christos says:] “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” The power of the Monadic Ego remains with man so long as he remains with the truth. With this divine power he can accomplish anything he wills, as long as he knows to do so in the way of the Ego. This is the foundation of true magic, and the raison d'être of the prayer of preparation regarding the external side.

Asparges me... = “Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.” The purifying hyssop herb corresponds to the ritual object used for the sprinkling of water, visible in the Assyrian bas-reliefs and resembling noticeably a pinophyta cone. This “cone sprinkling a purifying water” corresponds materially to that internal organ of the brain that, when activated from the influence of the highest and purest thoughts, purifies little by little the whole being of man. Of course, God or Master does not purify man in the way that the hypocrites think, but instead in a way that we by thinking of him (i.e. by striving towards the right kind of action and building powerful thoughts) make the holy center of our brains vibrate, and this cleanses all unnecessary and low influence from our being – by raising it to the surface and then absorbing it back into its purified form as strength.
Hymn to the Great Mother

O Holy Moon, White Maiden, the friend of the sorcerers and the foe of the unwary; hear my sigh, you who are my beloved and my mirror, the Depth of the Pure Power, Magna Mater. Salve, regina, mater misericordiae, vita, dulcedo, et spes nostra, salve. Adoro pietatem et misericordiam tuam. Adoro beatum uterum tuum. Adoro beata ubera tua, que lactaverunt salvatorem mundi. You Who Are Forever Unblemished, Harthan, Milalu, Shedbarschemoth Schartathan. You are the Sacred Primal Sea, you are the Temple of Perfection, you are the Dew of the Tree of Life, you are the Fruit of the Tree of Knowledge, Lilith, Hevah, Hasmodai, Mistress of the Night. Gaude, virgo immaculata, Dei genitrix. Gaudium michi dona. Gaude, que gaudium ab angelo suscepisti, et gaudium visionis divine michi dona. Gaude, que genuisti eterni luminis claritatem. Amen, Amen, Ameth.

* * *

The friend of the sorcerers and the foe of the unwary = The lunar month focuses magical power that is poured into Earth's magnetic field especially at the time of the full moon. With this it helps the strong-willed to get what they desire, but makes the life of the sensitive difficult with its powerful psychic impulses.

My beloved and my mirror = As the ruler of physical and psychic matter, the Moon is that great potential energy of man's lower self with which his Ego is supposed to join. When hieros gamos is perfected, the everyday personality will shine forth the pure light of the Ego.

The Depth of the Pure Power = All power in the world manifests through the material principle. Otherwise, it is bound to supra-sensual levels.

Magna Mater = The Great Mother, Divine Nature.

Salve, regina... = Hail holy Queen, Mother of mercy, our life, our sweetness, and our hope. I adore your sanctity and mercy [the high law of karma and mercy that is its higher application]. I adore your blessed womb [the birth-giving force of matter]. I adore your blessed breasts that nursed the Savior of the World [the high energy and comfort transmitted by matter as it reflects spiritual realities and thus nourishing the Master evolving in us: nutrix eius terra est].

Forever Unblemished = Although the human world in the current age is anything but “unblemished,” matter itself stays always in a pure and innocent state; all filth is born from wrongly focused psychology of man.
The Sacred Primal Sea = Matter, the original source of all forms of life.

The Temple of Perfection = The harmoniously geometrical body of God and finally also that of man.

The Dew of the Tree of Life = The vivid meaning and pleasure of all existence.

The Fruit of the Tree of Knowledge = The power and self-consciousness which follow true understanding.

Mistress of the Night = The administrative power of the subconscious over the world of forms.

Gaude, virgo immaculate... = Jubilate, immaculate virgin, the Mother of God. Grant me your joy. Rejoice, you who received joy from the angel, and grant me the joy of divine visions [a pure astral vision without distortions]. Jubilate, you who give birth to the splendor of the eternal light [when the mortification phase has passed, man must fill his lower being with the original pure joy so that the psyche can mediate pure light from the Ego into the personal mind. This is the light through which the regenerating power of the spiritualized life force acts.]

Amen, Amen, Ameth = Truly, this is the Truth. Amen corresponds to AUM, which is the àtma-buddhi-manas. It is the purest seal for all prayers, spells, and thinking itself.
Hymn to the Living Vine

My beloved guide, I thank you for your words that kindle hope in my heart. You point, and again I climb the stairs like cliffs of the World Mountain; you merely look at me, and the doors open within my soul. Nihil inimicus homini quam sibi ipse. O! with the greatest joy I pierce myself with this sword, kissing the hilt; and my fingers, unto which the living wine with a color of a garnet gem is shed are numb already, saturated with joy, changed into the one single Eye beholding itself in the depths filled with brightness. Quia tu es, Magister, fortitudo mea. Emitte lucem tuam, et veritatem tuam; hostiam puram, hostiam sanctam, hostiam immaculatam; quoniam occisus es et redemisti nos Deo in sanguine tuo. Amen, Amen, Ameth.

* * *

Nihil inimicus... = There is no enemy for a man like himself. Nothing outside of man's own consciousness can bring forth problems; all suffering and hardships are made possible or externalized by the internal problems of our own mind. When "the double-edged sword" or dualistic thinking is stricken through our personality so that we have stopped experiencing ourselves and the world, and our higher and lower selves (our bodily and spiritual personalities) as different realities, "the great sacrifice" has been made.

The one single Eye beholding itself = When the illusion of duality has vanished the consciousness understands both itself and the world.

Quia tu es... = For you, Master, are my strength [Azazel-Ego]. Emit your light and truth. Pure, holy, immaculate sacrifice. The God who was killed [was born into the physical world] and redeemed us with his blood [who with his sacrifice raised the human personality from the mechanical repetition of unconsciousness].
Hymn to the Messenger of Gods

Hear me O Asboga; lead me O Guide of Souls, you who close to slumber the thousand eyes and open the single one; teach me O Thrice Great Hermes; enlighten my heart and my forehead and my whole being, O Master of Wisdom, the Natural Light, the Living Water; omnia per ipsum facta sunt – Christus Mysticus, panem nostrum supersubstantialem. Veritas, lux, via et vita omnium creaturarum, iuste Deus, vivifica me, visita me et intellectum meum et animam meam confirma et instaura conscienciam meam et clarifica et purga. Amen, Amen, Ameth.

* * *

Guide of Souls = Psychopomp, the guide of souls to the afterlife and in the other world.

You who close to slumber the thousand eyes... = Mercury closed to sleep the thousand (or hundred, or countless) eyes of the monster Argos. Buddhi, or the sense of unity, teaches man to forget the illusion of the apparent multiplicity of the material world. The eye is spiritual, "the third eye" that perceives oneness.

Enlighten my heart and my forehead and my whole being = Prānic center in the heart of man vibrates harmoniously with the buddhic center of the head and these are in connection. When these two centers are awake, they shine calmingly on the whole being and fill the soul with light.

The Natural Light = A term of the rationalist philosophers of old for a self-evident truth. This is precisely what buddhi is about: it can not be explained, it shines forth.

The Living Water = Aqua vitae. The higher element of water, the holy water that awakens, the universal solvent.

Omnia per ipsum... = All is made through Him – the Mystical Christ [a universal buddhi principle: the consciousness aspect of God, love, the second Logos], our supersubstantial bread [buddhi nourishes the spirit in us just as the physical bread nourishes the physical body]. The truth, the light, the way and life of all beings, righteous and just God, vivify me, purify and strengthen me, clarify my soul and my intellect, make sound my consciousness.


Hymn to the Lord of the Throne

Descendit pluvia et venterunt flumina, et flaverunt venti et inruerunt in domum illam et non cecidit, fundata enim erat super petram. Abba, Baal, pater omnipotens aither; the Stormbringer, holy and virginal, ancient and eternally living force. Asassael, Satquiel, Holder of the Lightning Scepter, King Crowned with Power, Pantokrator. As the vassal of the only one I sit onto the throne upon the mountain top, within the shrine of your prominently avalanching clouds. Videbam Satanan sicut fulgur de caelo cadentem. Et Verbum caro factum est et habitavit in nobis. Era! autem aspectus eius sicut fulgur et vestimentium eius sicut nix. By the Imperishable Stone, I shine forth your power, Father; you are my strength. Amen, Amen, Ameth.

* * *

Descendit pluvia... = “And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.”

Pater omnipotens aither = The Almighty Father Ether (nature, electromagnetic forces in nature).

Holder of the Lightning Scepter = Vajra-symbolism. The magnetism made whole at any level is a totally irresistible force, for it has absorbed into its own being the opposite polarities and thus nothing can rise against it – there is nothing outside of it that it could not use for its own process. In nature this is visible in the lightning that discharges the tension between polarities in a magnificent focusing of energy.

The vassal of the only one = As the fulfiller of the will of God.

The throne upon the mountain top = The indestructible mountain that can be realized by the waking state of one’s own Ego.

Prominently avalanching clouds = Mental images that there is no need to root out once they are understood as representations of divinity.

Videbam Satanan... = “I beheld Satan as lightning fall from heaven.” Again the vajra-lightning as the mediating force of heaven or spirit and earth or material polarities, as the great unifier.

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Et verbum... = “And the Word was made flesh, and dwelt among us” (more correctly, in us). This refers to the previous sentence: “The Fall of Lucifer” or the descent of the Ego into matter, in other words – incarnation.

Erat autem... = “His countenance was like lightning, and his raiment white as snow.” This is “the angel of resurrection” (appearing within the tomb), therefore ending the energetic cycle of the previous sentences (electricity; aura) to the ascension of the aspect.

The Imperishable Stone = The same symbolism of rock again. The stone in the forehead of Lucifer, which became the Grail.

I shine forth your power... = Father, Light of the Father, Son, and Light of the Son are all one.
Hymn to the Son of Dawn

Lucifer, you are my love, you are the understanding in me. You are the beauty in all that is beautiful, the Bringer of Light and the Mother of Darkness, the Serpent and the Star, the Flame and the Soul of the Deep. Through you have all beings been made, to you will everything return. O Holy Virgin, hear me, O Mother of All Ideas, you who gave birth to Ophiomorphos our redeemer. Beyond all manifestation I see your perfection, the light within the bosom of purest night. Anima mea desideravit te in notae, sed et spiritu meo in praeordis meis de mane vigilabo ad te. Anael, Hagiel, Sarabocres, numquid post ortum tuum praecipisti diluculo et ostendisti aurorae locum suum. Te adoro, Magister noster, plenum gratiae et veritatis. In caelum consendam super astra Dei. Amen, Amen, Ameth.

* * *

The beauty in all that is beautiful = The whole concept of beauty would be incomprehensible were there not manas within us. The lower brain intelligence sees the whole world as mechanics within which there is no meaning in beauty; only the higher intelligence understands that reality is an aesthetic and harmonious whole of creative and not mechanical powers.

The Bringer of Light = The Son of Dawn, born out of buddhi or understanding; the flame of intelligence that makes the buddhic light understandable by bringing it into manifestation.

The Mother of Darkness = From its feminine nature manas is the birth-giver of the subconscious, for it teaches the human being via the play of opposites; not because of its own choice but because the personality is unable to understand the world in any other way but by the pairs of opposites before it joins with the higher self.

The Serpent = The Serpent of Eden, giver of knowledge, the sacred fire of the spinal column that awakens the consciousness.

The Star = Our goal and the incentive of our ideology, an idea. The pentagram. Also the planet Venus.

The Soul of the Deep = The actual meaning of creation as a creation of a new consciousness.

Through you have all beings been made = All creation comes to being via “the third Logos” or manas.
Holy Virgin = Manas itself can never be stained or changed, though its manifestations in matter (the personality created by the consciousness) do change.

Mother of All Ideas = All thoughts originate from manas.

You who gave birth to Ophiomorphos our redeemer = Ophiomorphos is the "serpent-formed" savior, the Serpent Christ, the guide of man.

Anima mea desideravit... = “With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early.”

Numquid post ortum tuum... = “Hast thou commanded the morning since thy days; and caused the dayspring to know his place?”

Te adoro... = I adore you, my Master, full of joy and truth.

In caelum conscendam... = “I will ascend into heaven, above the stars of God.” The innermost home of the soul of man is even farther away than the loftiest of all forms (archetypal ideas represented by stars).
Hymn to the Master of Death


* * *

Father of Vastness = Saturn was the ultima thule for the old solar system. As a god of lower reason he also represents the last limit of our personal consciousness, and this limit is the vastness of dark space. Where Venus is "the space beyond space," herein it means the space that can be perceived as an absence of form, like the blackness amid the stars.

God of Darkness = As it is said in The Secret Doctrine, the darkness is the fundamental form of light.

Angel of Death = But not that of violence, which is the result of a mistake, namely force.

Dark Lord = For he manifests the unmanifested (the original Absolute) that the lower self realizes only by the lack of something, in the point zero.

In front of the Throne of Truth = But not on that throne. The place on the throne is reserved for the ruling solar gods (Sun & Jupiter).

Kadosh = Holy.

The waters are hid as with a stone... = The work of Saturn is the crystallization of reality, the placing of the emanated elemental energy with the help of the four basic powers into the solid state that is often represented as the crucifixion of the spirit.
My feet lean upon the Imperishable Rock. = I lean my own psychology on that which is indestructible and unchangeable, in other words, on the spirit and the immortality of the Ego. This is the only way for a man to avoid the metamorphoses in front of unavoidable death – which is the constant changing of the formal world.

Master of the Frozen Hell = “The Frozen Hell” is the state of absolute cold, in other words, the state of a perfect non-creation that as an immovable zero-point supports all creation. It becomes the place of suffering only in a situation in which the consciousness becomes bound to that zero-point of existence, unable to break away from its gravitational pull. This can happen if the illusion of separatism has powerful influence over the individual.

In nomine lucis... = In the name of the most august light of reason, let there be night. Pekka Ervast presented this chant as a spell of grey magic in his play H.P.B. It glorifies the meaning of the formulating intelligence, which is still mortal and without power of its own when left without spiritual truth.

Super quo bases... = “Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?” We must remember that despite the possibility for materialistic reason to explain everything, consciousness should be based upon the spirit and immortality, which is also the final foundation of the world. “Below” is ultimately strife, pain, and death. “Above” is ultimately peace, happiness, and life. Yet the fundamental unity of these two realities has to be unlocked through the latter and not the former.

Numquid ingressus... = “Hast thou entered into the springs of the sea [into the fundaments of Maya]? Or hast thou walked in the search of the depth? Have the gates of death been opened unto thee? Or hast thou seen the doors of the shadow of death?”
Hymn to the Prince of the Countenances

Lux mundi, in cor meum emitt Spiritum sanctum tuum. The Triple Cube of Sorath, the King of Peace and Justice, Lord of the Shining Face, the Blazing Divine Dragon of Wisdom. Metatron, Agla, Methon. Verbum, Serpens, Deus Mens. You are the Shepherd of Stars and the Rock of Spirits. Magister noster, qui es in corde meo, sanctificetur virtutem tuum, adveniat regnum tuum, ad perpetranda miracula rei unius. Amen, Amen, Ameth.

* * *

Lux mundi... = The light of the World, send your holy spirit to my heart.

The Triple Cube of Sorath = The spirit of the Sun is Sorath, numerically 666. These three cubes are the threefold cross of man, the three levels of formal existence. The Sun that represents vitality both in matter and in spirit is actually just as “Satanic” an archetype as Saturn that rules death. All worship of a manifested god is, in a way, always idolatry, for solar gods can be only images for the perfect and the non-manifested, that is, the Absolute. Despite this, due value should be given to the spirit of the Sun precisely as the perfect image, the idol of God.

The King of Peace and Justice = Melchizedek, “King of the World.”

Lord of the Shining Face = Expression of the Sun in the Book of Dzyan.

The Blazing Divine Dragon of Wisdom = Again, we have here the theme of Sun-Agathon-Satan.

Verbum = Word (i.e. Logos) manifestation of the numinous.

Serpens = Serpent, a form of manifestation of the Logos (cf. Ouroboros swallowing its own tail as the symbol of eternal time).

Deus Mens = The God of mine.

The Shepherd of Stars = Orbiting planets are bound by the gravitational forces of the Sun both astronomically and spiritually.
The Rock of Spirits = The same meaning as above. The magnetic center of the seven celestial powers is bound to the central force or the Sun.

Magister noster. = Our Master who art in the heart of mine, hallowed be thy Virtue. Thy kingdom come, to accomplish the miracles of unity. In other words, let our outer mind be infused with the power of our personality, just as it is filled with power in the archetypical world, so that the whole would manifest the absolute on every level of being. The word Virtue has many meanings here. It is not only the excellence of the attributes but, in addition, it is the overall potency of creation or self-manifestation.
Student's Prayer
(or, a Prayer for the Studying of Spells)

My God and my Master, the Light of my Heart and the Guide of my Soul; enlighten and safeguard my mind and soul, and all in my vicinity. Under your countenance I lead my mind into the contemplation of secret words, O Lucifer-Christos, under your eye I meditate. Turn away the scattered and bad influences, my Master, for it is only your power that I seek. Make empty the results of my incompetence, for in them my heart does not linger. Turn away the wandering spirits, for you are the crystal drop within the core of my mind, you are the bright circle's center. O Theos hazamagielgezukan, sazaman, sathaman, getormantas, salathiel, nesomel, megal vuieghama, yazamir, zeyhaman, hamamal amna, nisza, deleth, hazamaloth, moy pamazathoran hanasswnea, sacromomem, ggonoman, zaramacham cades bachet girtassoman, gyseton palaphatos balathel osachyman machay. Tend my tongue and lock my words, ita me tua grata miseratione dignare mundare, ut sanctum evangelium tuum digne va/eam nuntiare. Amen, Amen, Ameth.

* * *

It should be remembered that spells and prayers have their effective power always, not only in a ritual. Therefore, one should take precautions when studying spells, especially when spoken aloud but also when read silently. The name of the spirit should not be joined to the conjuration, but instead the name is to be replaced with the word nemo (no one). The name of a current ruler can be replaced with the word magister (master). Before the study of spells the student is to read the prayer given above. If despite these precautions one would notice condensation of the atmosphere in a way that is either too strong for the situation or in any way negative or that could cause harm in the vicinity, the practice should be stopped and one should read the Valedictio.

Ita me tua grata... = “Through Thy gracious mercy so purify me that I may worthily proclaim Thy Holy Gospel.”

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The Garment of Seven Blessings
(or, the Prayer for Ritual Preparation)

Ancor, Amacor, Amides, Theodonias, Anitor; I clothe myself with the clarity shining forth from the purity of heart: of right will, right love, right understanding. Master of mine, God of mine, you are my fire, you are my star, you are the power and the will of mine, out of your light is my mind cast. Hear me, Master, who are the life, the truth and the path of mine; take me to the communion of yours, to do your work, to shine your light, to guide the spirits who obey your divine name with joy, within the spheres sublunar as well as celestial. Without violence or strife all wrong aspiration shall vanish, and you are my armor, O Lord. Open the Gateway of my Heart. Open the Gateway of my Voice. Open the Gateway of the Sacred Eye. Do not withhold my Crown, the one I lay on your feet, my God. Open the Locks on my Palms. In your fire my whole body burns, and my soul sings in homage to you. De profundis clamavi ad te domine, exaudi orationem meam. Spera in deo, quoniam adhuc confitebor illi — salutare vultus mei, et deus meus. Amen, Amen, Ameth.

* * *

This prayer can be used before a ritual, and also at other times when one wants to concentrate on work with a special devotion. One possibility is to read this prayer after the previous hymns in days of the full moon, when the magnetism of the astral light is strengthened. It connects the Threefold Key at a practical level to the elemental quaternary, perfecting man to the extent that he is able to carry it out in practice.

_De profundis…_ = “Out of the depths have I cried unto thee, O Lord, hear my voice. Hope thou in God, for I will yet praise Him: Who is the salvation of my countenance, and my God.”
The Golden Girdle
(or, the Prayer for Consecration of the Circle)

I belt myself with the golden girdle of [the ruler]. I take upon me the protecting cloak of Zaphkiel, a shield against all wandering spirits. I know the difference between the circumference and the center, and I withdraw into the embrace of [the ruler], into the uncreated point, within which the consciousness remains cold and unbroken, the protecting surface as clear and bright mirror for the shapes reflecting from it: they cannot harm me. The beings living in confusion have no power over me, the one who withdraws from the influences of images. Protect me O angels of Zazel and the glowing wheel of Sorath: I lean my feet upon the imperishable cube, and fear not in front of the forms of darkness. Ego consecro et benedico istum circulum, per nomine dei altissimi. Ut sis mihi et omnibus scatum et protectio dei fortissimo [the ruler] invincibile, contra omnes malignos spiritus, verumque potestates. In nomine Patris, et Filii, et Spiritus Sancti. Amen, Amen, Ameth.

* * *

In minor ceremonies the reading of this spell is enough without the concrete preparation of a magical circle (in these cases the word locum may replace the word circulum). It should be done before conjurations, but is unnecessary for the hymns of the celestial powers or for the prayers of preparation. In major rituals, especially in the calling of lower spirits, the circle is to be made concretely.

It is best if the circle can be made with chalk, paint, or even by carving it directly into the flat surface of the ritual place, but this is not always possible. If the place used is not flat enough or is otherwise unfit for the drawing of the circle, the circle can be made beforehand on a single piece of fabric. In this case only the ritual-dependent sacred names are added into the fabric in place with chalk or paint. Whichever procedure is followed, the diameter of the circle should be about three meters (ten feet). A smaller circle is drawn inside of it, so that a space of about 20 centimeters (eight inches) is left between. In this space is drawn an equal cross or + for each main compass point. Between these crosses is written four sacred names that are chosen according to the work; the simplest way is to choose the names mentioned in the hymn to the celestial power ruling over the ritual.

Within the inner circle is drawn a six-pointed star formed of two triangles, the angle points of which contact the circumference. In the spaces between the crosses, to the half-cardinal points, are drawn four five-pointed stars outside the
circle, and the fires are lit at regular intervals in the outer circumference. If an incense holder, a bookstand, or similar equipment is used, they are to be placed inside the inner circle so that nothing breaks its circumference, and the conjurer does not have to leave the circle under any circumstances nor reach outside of it before the end of the ritual. The ritual should not be done in a place that is subject to outside disturbances, or where there are people nearby that might be susceptible to possession; little children for example.

The difference between the circumference and the center = The conjurer is the center, while the manifestations of the power he has evoked are the circumference. The magician and his manifesting power are one, but the difference is in that the circumference can never have its influence over the unmoving center. All change happens from one point of the circumference to another. The conjurer is safe as long as he is not afraid or overcome by emotions shaded by separatism.

The beings living in confusion = Astral entities that follow solely kâmic urges.

Ego consecro... = I consecrate and bless this circle in the name of the Highest One. Shield me and protect me, the strong god of mine [the ruler], against all evil spirits. In the name of the Father and the Son and the Holy Spirit.
THE FIRST CONJURATION, BY THE PRIMAL POWERS

[The Spirit], I conjure you by the Holy Trinity, by the Double Triangle, by the Pentacle and the Square, into which you are to be bound. [The Spirit], I conjure you in the name of [the ruler] – come.

* * *

THE SECOND CONJURATION, BY THE ARCHONS OF EARTH


* * *

THE THIRD CONJURATION, BY THE ELEMENTS

Veni [the spirit], per adonai Luefer, per Metatron ou Agla Mathon, per verbum Pythonicum, mysterium Salamandrae, conventum Sylvorum, antra Gnomorum, per daemonia coeli Deum, per Almonsin, Giborim, Zariathmatik. Veni [the spirit].

* * *

THE FOURTH CONJURATION, BY THE AMULET

Ecce pentaculum Azazelis, quod ante vestram adducit praesentiam: ecce personam exorcizatoris in medio exorcismi, qui est optime a Deo munitus, intrepidus, providus, qui viribus potens vos exorcizando invocabit et vocat. Venite ergo cum festitatione in virtute nominum istorum, Aye Saraye, Aye Saraye, Aye Saraye, ne differatis venire, per nomina aeterna Dei vivi et veri Elo, Archima, Rabur: et per boc praesens pentaculum,
quod super vos potenter imperat: et per virtutum coelestium Spirituum dominorum vestrorum: et per personam exorcizatoris, conjurat, festinat venire et obedire praeceptori vestro.

* * *

THE FIFTH CONJURATION, BY THE ARCHETYPES

Qui tardatis, qui moramini, qui facitis? Praeparate vos et obedite praeceptori vestro, in nomine domini Bathat, vel Vachat super Abrac ruens, super veniens, Aboer super Aberer. Ipse nunc surgat nobis dicatus [the spirit], per aspecti Dei altissimo: Magna Mater Regina Nostra; Azazel, Hostiam Puram; Christos Trismegistos qui est Aqua Vitae; Pantokrator, qui Vivis et Regnas; Lucafer, Magister Noster; Abaddon Shaddai vel Lucis Rationis Augustissimae; et per Splendorum Metraton, Simulacrum Dei. Venite, venite, venite, per hoc carmina mea, per hoc nomina sacrosancta, & per cordo meo. Fiat, Fiat, Fiant. + + +

* * *

When the magical circle is consecrated and the invocation of the ruler of the particular time presented, the actual conjuration or the summoning of spirit or spirits can be done. The atmosphere can be made more suitable for the spirit manifestations by burning incense (smoke and natural fog serve the same purpose less efficiently). It should be noted that although the burning of incense makes the spirit-apparitions more easily detectable, it is not necessary for the summoning itself and for the possible giving of tasks. The student can use one or many conjurations according to his consideration, changing the rhythm of his articulation, voice, concentration and gestures in the manner required by the situation. The consciousness should not strain or relax too much at any time. If the tension is too strong, nerves do not stand the exertion and the channeling of energy will be obstructed or become a factor of danger in a successful conjuration. If there is not enough tension, there can be no flux of force, and the conjurer will be unable to kindle in a way that is required for the success of magic.

The greatest subtlety, faith, and strength are required in this phase, and also the ability to give rhythm to the energy, striving, and attention in a right way. The student must keep the impact sought after in the background of his mind the whole time, but at the same time the front part of his consciousness open and attentive for observations. He must be so certain of all aspects of the subconscious and formal
side that he can focus his attention on the liminal state of events. If he begins to hesitate, doubt, or feel his powers inadequate, the ritual loses a corresponding part of its power.

If the summonings herein presented are done without spiritual, bodily, energetic, or external preparation, the principle left deficient will be prone to possession. The spiritual (ethical) or intellectual degeneration is usually not observable by the person himself, but a psychic possession will manifest as disturbances in one's "astral body" (as nightmares, states of fear, fits of anger, etc.), and the bodily possession exposes him to sicknesses, anemia, and nervous strain, the possibility of an instant death included.

*By the Holy Trinity, by the Double Triangle, by the Pentacle and the Square, into which you are to be bound.* = By the spiritual nature, manifesting nature, the soul that by the former commands the latter, and by the geometry of the elements that rules all power bound to form.

*Per Reges magnanimas, ac principes praepotentes...* = By the most powerful kings, the mightiest princes, genies, flames, by the rulers of the seats of the underworld, the prince of the ninth circle, I invoke and thereby conjure you; by the name of the highest majesty, I command you in his name whose word became flesh and whom all beings serve; and by the ineffable names of Pentagrammaton and Metatron, in which the nucleus of the ages resides and by whom the elements submit, the air trembles, the sea turns, the fire extinguishes, the earth shakes, the celestial, earthly, and infernal powers tremble, scatter, and fall. Arrive quickly from all the corners of the world, giving a reasonable answer to my questions. Come in peace, visibly and calmly, conjured by the name of the eternally living and true god Helioren [the solar force or the unity of the polarities] to fulfill my commands and my will, answering gently and in a clear manner.

*Per adonai Lucifer...* = By Master Lucifer, Agla Mathon Metatron, by the word of the serpent, by the secrets of the spirits of fire, by the meetings of spirits of air, by the caves of the spirits of the earth, by the divine daemon.

*Ecce pentaculum Azazel...* = Behold the pentacle of Azazel that I here present to you.\(^{258}\) Behold your conjurer, holding the power in divine permission, who is without fear, steady, and invokes and summons you with strength. Therefore, come quickly, by the virtue of these names: Aye Saraye, and by the eternal living god: Eloy, Archima,

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\(^{258}\) Within this text it is not possible to deal in depth with the ritual equipment that is not necessary for producing phenomena and of whose instruction of preparation would require considerable space. The conjuration presumes the particular double pentacle to be used in the ritual, however, and if it is not at hand concretely, it should be visualized.
Rabur; by the pentagram I present, ruling over you, and by the virtue of your celestial masters. By my own power, the power of your conjurer, I summon you, come quickly and obey me.

*Qui tardatis...* = Why do you still delay? Prepare yourself and obey, in the name of Bathat or Vachat [the voice of the secret heart], emanating and ruling over Abrac [power of manifestation], rising to rule as Abeor [clarified astral magnetism] over Aberer [the aspect of the same magnetism cast towards matter and represented by demonic forces]. Let [the spirit] rise to do my will, by the aspects of the highest God: The Great Mother, our queen; the pure sacrifice of Azazel; Christos Trismegistos who is the living water; Pantokrator who lives and rules; Lucifer, our Master; Abaddon Shaddai, the most august light of reason; and the splendor of Metraton, image of God. Come, by my spells, by these most sacred names, and by my heart. So shall it be.

+ + + = The conjurer makes the sign of the cross three times. The elemental quaternary binds the spirits having a form.

The conjurations differ from hymns in that they raise powers hidden in matter, whereas the hymns reach for the spiritual and archetypical forces. In other words, the conjurations are used for the summoning of demons, or goetia, whereas in hymns gods are prayed to, which is the work of theurgy. A complete magician is in control of both of these means – and this is because he has practiced to understand and use them with great subtlety and utter devotion during the time of his discipleship. The beauty or the meaning of these currents of two hands are not in any way separate from each other, although their energies often go in different directions – and yet it is important to learn first to create a conscious channel to the divine archetypes by using the Seven Hymns and the Prayer to Azazel, before the conjurations are seriously studied and powers raised. Only a human being who has reached an unbroken state in his connection to the divine can control magical power and command the demons of the elements, the hosts of spirits who manipulate and inhabit all matter. A passionate and impatient student who thinks that *time* forms an obstacle and a strenuous delay is anything but ready to call forth demons who represent precisely that Principle of Time – the heavy Saturn who crystallizes the grand might of matter. Only with patience, with patient love, and love for the work itself and for the nature itself both in its highest and externalized forms can the power over spiritual forces be obtained. It pays to delve into this great work for years, seven-year periods, decades, for its fulfillment is the highest crown of humanity.

259 Namely, to command with the power of one’s love and wisdom, not by compulsion. It should also be remembered what has been said earlier, that demons either obey man or man obeys them, and the person led astray usually cannot see the difference between these two before it is too late. One may think that he governs the spirits since they seem to be acting according to his will, but in fact he has become a channel for those spirits as their medium. The archons of matter are using his submitted will as their instrument, until it is thrown aside like a broken tool when it has become useless. This is a very common and very real danger.
Valedictio
(or, the Command of Departure)

[Spirit], I thank you that you have heard my calling and approached us. Now, my many thanks with you, you are free to go: return to your freedom and into that current out of which you were drawn by my will. May the waters turn to their channels. Let there be no wrath but peace between us, the servants of the one and only God. I thank you; go. Leay yli ziariite zelohave et negorany zien latebm dama mecha ra meti oziira. Ite in pace a loca vostra et pax inter vos, redituri ad me quum vos invocavero, in nomine Patris, & Filii, et Spiritus Sancti. Amen, Amen, Ameth.

* * *

When the time chosen for the calling has passed, the Command of Departure is read irrespective of how the spirits have answered. The wording of the beginning can be changed depending whether one or more spirits have been summoned, or if it is used to banish spirits that the magician has not conjured: the names of distinct spirits can be dropped, if the banishment is of a common kind.

It is possible that the Command of Departure as well as conjurations have to be repeated more than once before the will of the spirit (i.e. its own tension) will be overcome. If the banishment seems not to be working and the presence of the spirits can be felt strongly for a long time, the Command of Departure is to be strengthened with other prayers including The Garment of Seven Blessings.

When the spirits have departed, the magical circle is destroyed by wiping away the names written into it, if they are not painted or carved as permanent. The fires are put out, and if he wishes the student can present, for example, The Prayer to Azazel as a giving of thanks. The prayer can focus his attention on the Hieroglyphic Key (i.e. the opposing triangles separated by the cross that help to return harmony to the energies belonging to different circles separated from each other after the ritual).

Ite in pace... = Go calmly, may there be peace between us; arrive again when I invoke you, in the name of the Father and the Son and the Holy Spirit.

Finis.
Appendix
Appendix I

HIEROGLYPHIC KEY
TO THE SEVEN PRINCIPLES

When studying occultism it is extremely useful, if not absolutely necessary, to keep in mind a proper and truthful schema for the common universal and human principles. These come up often in the text, and therefore it is proper to present a clear cross-section of the terminology used and the sevenfold model of the world it expresses. According to this model, in man as well as in cosmos there are two trinities working: a spiritual and abstract one and its reflection in the temporal world, the formal trinity. These two are represented by two opposing triangles.

Between the two triangles there is a combining element, the symbolic form of which is a cross. The “vajra“ formed by these figures is herein called “the Hieroglyphic Key.” The upper points of the key represent man’s spiritual, immortal attributes: Will, Intelligence, and the Perception of Unity, usually called Love. Opposite to these in the lower triangle are their crystallized physical correspondences: the Model of Body, Rational Mind, and Emotions. The cross between the triangles represents the dynamic Life Force, which in its different aspects joins with the immortal and mortal, the formless and the formal, and transmits the impulses of both sides.

The symbolism of the elements, the Sanskrit terminology used by the theosophists, and the archetypes symbolized by the solar system of old, connects to the Hieroglyphic Key thusly:
<table>
<thead>
<tr>
<th>Principle</th>
<th>Sanskrit term</th>
<th>Element</th>
<th>Celestial Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>Will</td>
<td>Ātma</td>
<td>Earth (the higher)</td>
<td>Jupiter</td>
</tr>
<tr>
<td>Love</td>
<td>Buddhi</td>
<td>Water (the higher)</td>
<td>Mercury</td>
</tr>
<tr>
<td>Intelligence</td>
<td>Manas</td>
<td>Air (the higher)</td>
<td>Venus</td>
</tr>
<tr>
<td>Life-force</td>
<td>Prāna</td>
<td>Fire (of two kinds)</td>
<td>Sun</td>
</tr>
<tr>
<td>Rational mind</td>
<td>Kāma manas</td>
<td>Air (the lower)</td>
<td>Saturn</td>
</tr>
<tr>
<td>Emotions</td>
<td>Kāma</td>
<td>Water (the lower)</td>
<td>Mars</td>
</tr>
<tr>
<td>Model of body</td>
<td>Linga Sarira</td>
<td>Earth (the lower)</td>
<td>Moon</td>
</tr>
</tbody>
</table>

As written in *Pentagrammaton*, the connecting element of fire expresses the lower trinity to the higher and the higher to the lower. Thus, within it is bound the whole reality of the higher from the viewpoint of the lower and vice versa. If the higher trinity is beheld from the viewpoint of the lower, that higher trinity manifests as the so-called quintessence of the etheric and spatial fifth element within the four-fold cross of the lower three plus the intermediating fourth of fire, resulting in the divine pentagram. Actually, every one of the seven principles have their own subtle element, but no names are given or necessary for the sixth and the seventh, as they are yet unmanifested.

This simple figure is like a master key of occultism, and by understanding in depth its workings many different kinds of particular problems can be solved. What is meant by the Triple or Threefold Key mentioned in the context of the ethical process is the working of the higher triangle through the lower and thus into action, which means:

1) The use of ātma in the physical action, *as striving towards the universally best decision possible*, instead of towards easier and more pleasurable possibilities.

2) Using buddhi in emotional action, *as devotion to unity, called love*, instead of giving too much value to the more separatist emotions (called “sins”).

3) The use of manas in the intellectual action, *as appreciation of wisdom over formal logic*, and use of one’s own intelligence in the process of comprehensive realization.

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260 The lower air and the lower earth are herein interchangeable. When linga sarira is seen as a conductor of the vital breath in the body and kāma manas is working as a principle of condensation, the polarities of the two of these become reversed. This is one expression for the inversion process mentioned periodically in the text. Other such transmutations of the elements and aspects also occur, but this suffices for an example. No tabulation is ever absolute.
For these three modes of action, when aptly followed, will eventually develop the lower principles of man to channel the power of the higher ones, thus enabling true advancement and, finally, Attainment.

F i n i s.
Appendix II

AFTER DEATH

In the following appendix my intention is to present the occult tradition's view of the post-mortem states of a human being in a nutshell. As the reader who has studied or will study the matter at hand may observe, these teachings are universal and not dependent on the religious terminology used, although they have been filtered through different religious imagery in different forms and emphases in different cultures.

The parts of a dead human being may be identified easily as a body, ghost, specter, and spirit. Independent from the archaic and folkloric associations which they might raise, these particular titles are exact enough to transmit truthful meanings. Science knows the dissolution process of the body but it has no idea of the other aspects of the human being. The body and the ghost are, however, only two different sides of the same material human being, the coarsely physical part of the visible body and its ethereal double. The specter, on the other hand, belongs to the astral world (of emotions) and the spirit to the mental world (of intelligence). Death separates all these parts from each other: in the first phase the physical and the ethereal separate, then the ethereal and the astral, the astral and the mental, and finally the nucleus of the human being separates from the mental substance also, to the extent that it is form-bound. That which remains after these separations is the quintessence of man, the innermost being of his existence. If one has been able to understand and therefore to manifest this deepest self during his life - then he is immortal, for the innermost being never vanishes. If one has instead identified himself only with the formal side of existence in its material, emotional, and intellectual levels, it is not sensible to say that the particular person survives and can be reborn. Because of this the Dhammapada says: "Some people are born again; evil-doers go to hell; righteous people go to heaven" - and the one who has surrendered all of

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261 Theosophists' sthīla sharīra and āngha sharīra. In theosophy the latter has been called in some sources ethereal body, in others astral body, although the astral body was later reserved as the name for kāma rūpa.

262 Kāma rūpa, which is the formal manifestation of man's emotional nature.

263 Kāma manas, which is the rational nature of man. Of course this should not be confused with "the spirit" in the sense that it is a very pure and cultivated entity, but only in such a way that it is a being without any physical form. "A spiritual being" means a very different thing than the spirit as an abstract substance, because of the simple fact that the form appearing to our senses as made of subtle matter is not necessarily so when rationally thought, but is in fact very far from true spirituality.

264 A Monad, true higher soul, in other words man's "Self" - a name that is shared by both the Western esotericism, Jungian psychoanalysis, and ancient Indian philosophy.
his yearnings will attain nirvana.265

When the body that has earlier transmitted the signs of a soul and consciousness is lying in front of us in silence, does it have any connection with the human being we knew in life? There is a certain connection. The spirit has been liberated from the body, but as long as the physical body is still working as the center of the lower magnetism of the spirit, the ethereal part of the body will remain in contact with our concrete world as a ghost in a near likeness to the living human. If this ghost is being drawn into action for some exceptionally powerful reason, it is possible for it to even influence physical objects to some extent. This influence is not wholly physical but happens through the magnetic effect following the concentration of will. In this way the deceased one can cause so-called paranormal phenomena, changes happening on the verge of matter which tell of the co-operation of outer consciousness: knockings, scratching, changes of temperature, influences in the electromagnetic fields.

Possibilities for this kind of influence end when the ghost – in other words the shade, or shape, the image of a physical body and more precisely its ideal image266 – is destroyed, and this will happen when the physical flesh disappears. This connection between the ethereal and the visible physical form helps us to understand the magic of ancient Egypt, in which the dead body was preserved (embalmed) to keep the ethereal double in function. From a certain perspective the same also explains why the absence of burial for the body has always been believed to cause or enable the phenomena of haunting. In these cases, it happens simply that as the flesh and other soft tissue remain, not to mention the emotional bonds, there also remains the magnetic cohesion of the ethereal form, and the consciousness can stay close to earth. Whether this closeness to the earth is sympathetic or painful for the consciousness depends on other factors. If the image impressed into the brain at the final moment of death was peaceful and clear, there is nothing to be worried about. Yet if that image was colored by a strong astral impulse (non-spiritual emotional charge), this kind of ghost can suffer and bring about

265 The Dhammapada, 126. Nirvâna is the liberation of consciousness from formal bindings; a state in which the consciousness has no obstacles or temporality. In order to survive in this kind of state “as himself,” man’s individuality must be made so spiritualized in life that it is able to identify with a cognition that acts via metaphysical conceptions. Nirvâna is an unattainable state for a mundane man because for him a conception of self without a formal personality is incomprehensible.

266 This mould of humanity was named eidolon in Greek, hence the word idol in modern language. Where the concrete body of man may be at the mercy of random incidents, his eidolon (linga sharira) is the archetypal and precise manifestation of the person’s spiritual level. Yet without the help of the higher mind, this lower etheric eidolon reflects the decomposed state of its double, the material form.
suffering when it contacts the material realm. Those cultures that have consciously aimed towards the spiritual world have mainly cremated their deceased. Today's common habit of earth burial represents a sort of middle path and makes the influence of the ethereal body in connection with the earth possible for some time.\textsuperscript{267}

In the end, when the ethereal form dissolves, when the soft tissue of the physical body is destroyed, the consciousness passes on to the astral world. This can happen much earlier too, for as the focus of the physical body is destroyed at the moment of death, the soul is theoretically free, and the consciousness can be born spontaneously into that "world" or to that "plane" of existence which is its true home.\textsuperscript{268} The physical body is a cross of sorts, an element of binding, and when that body's magnetic attraction towards consciousness breaks in death, the possibilities of the spirit change. If the consciousness has felt the physical life as closest to itself it will cling to the ethereal body. If, on the other hand, man has lived in his emotions, desires, dreams, or in blind faith, his consciousness will go quickly into the astral state and stay there for a long time. An intellectual man ascends quickly into the intellectual plane, and a spiritual man can truly achieve either a temporary or a lasting nirvana. This means that he is born into the reality of the absolute existence in which the illusory changes of the formal world no longer hinder the consciousness from partaking in all life in ways that his awakened soul see as most suitable, in ways that for the profane mind are as incomprehensible as God itself. As it has been said elsewhere, in the second book of Argarizim,\textsuperscript{269} at least a small part of any man is born to each different "level," all the way from mechanical circulations of the physical life up to nirvāna. But since the nucleus of human consciousness does not dissolve, there is no need to speak of an actual transmigration of the soul. That which is born of every man into the animal kingdom is never the mind one had when in life, excluding some very rare exceptions of nature.

Therefore, an average man spends a while as a ghost, observing the happenings of the physical world from the point of view of a bystander. Soon

\textsuperscript{267} Burials in different elements hasten or slow the natural disappearance of the formal side of the soul in direct comparison to the heaviness of a particular element: Burial to fire (cremation) – the soul is liberated almost immediately. Burial to air (a Zoroastrian and Tibetan method) – the soul is liberated quickly. Burial to water – the soul is liberated slowly compared to the previously mentioned. Burial to earth – the formal side of the soul is maintained the longest.

\textsuperscript{268} From this derives the whole practice presented by the Tibetan Book of the Dead in which the attention of the deceased yogi is aimed to focus on the absolute form of reality, or if this fails, at least on the best state possible. For the above mentioned reasons the untrained soul consciousness is always cast into the most formal possible principle, however, and therefore ascends the post-mortem states one step at the time.

\textsuperscript{269} Argarizim, II:VII
enough his interest will follow that direction to which his desires, hopes, and fears led him in life, and by discarding physical forms he goes through “the tunnel of afterlife” into the kāmic state of the astral world and becomes a specter. Let it be said that naturally one does not feel his life to be in any way “spectral” in this phase, but perceives his life to be based upon emotions that provide a very intense and nuanced reality. Whether this astral phase is more like hell, Hades, or a (formal) heaven depends on the nature of one’s emotions in life.

Every emotion has its own thematics, its characteristic way of creating internal reality – or we can say the inverse, that every emotion we experience in our life comes from a different world and calls our soul to that world. Their multiplicity is as colorful as the spectrum of emotions on earth. It would be quite useless to describe the different states to which different emotions belong, for the reader having an artistic imagination can make a connection spontaneously, presumably with quite exact results, and for those not having that artistic instinct those images would seem to be either too fairytale-like or they would needlessly awaken purely formal associations. In any case, there is no reason to fixate upon this issue, for although thick volumes could be (and have been) written about the astral states of the afterlife, these details do not really benefit the reader. On the contrary, these kinds of descriptions lead one astray very easily. Those realities made by imagination are in fact spiritually empty and are formed out of dreams, fantasies, and nightmares even though the experiences of them are strong. They transform, and change, being very subjective and without much use for the serious student. Despite this, or precisely because of it, they interest many people greatly, and both the living and the dead spend considerable time in those areas of strong illusion.

When the consciousness endures again and again the emotional weight it has given birth to on earth, in other words, when it has paid its debt, when it has balanced the scales – “given account for every idle word,” we could say – the soul can then ascend to a level higher than the astral, the mental reality in which the intellect works brightly and without the heaviness of matter and form. This pure, clear state is that which has been called “heaven” or heavens in many cultures, and of which the theosophists use the name

270 These sorts of tunnel and gate experiences (including the gate of the womb) are understandably connected to the workings of certain energy gates (“chakras”) in the human being. The seven gates, differing in subtlety of vibration, are travelled to seven different worlds. Blessed is one indeed who is able to traverse consciously through the seventh gate – visible in the physical symbolism as a coronal fontanel. The seal of each gate must be opened before it can be used and these seals are opened with the keys of living understanding.

271 Psychics from Swedenborg to Leadbeater have excelled at these. The more formal the presentations these seers give of their experiences, the less they seem to have understood the deeper nature of the things they have met.
devachan, the abode of divine beings. In those bright spheres most human souls spend a long and useful time\textsuperscript{272} assimilating every earthly day and moment lived into the consciousness, power, and virtue of one's own immortal soul – which are all one.

\textit{Finis.}

\textsuperscript{272} The better part of about two thousand years, which is the general time between rebirths.